Rashi on Isaiah
רש"י על ישעיהו
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Rashi on Isaiah

Chapter 1

Verse 1

the vision of Isaiah the son of Amoz Said Rabbi Levi: We have a tradition from our ancestors that Amoz and Amaziah, king of Judah, were brothers. which he saw concerning Judah and Jerusalem Now, did he not prophesy concerning many nations, viz. the prophecy of Babylonia (ch. 13), the prophecy of Moab (ch. 15)? Thus you learn that this is not the beginning of the Book, and that the Book is not given its name for this prophecy. So we learned in the Baraitha of the Mechilta (Exod. 15: 9,10): "In the year of King Uzziah's death" (6:1) is the beginning of the Book, but there is no early and late in the order [i.e., the order of the chapters is no indication of the chronological order. (Others read: There is no early and late in the Book—Parshandatha.] The context proves this point, for, on the day of the earthquake (see Zech. 14:5), the day Uzziah became a metzora (see 2 Chron. 26:19), it was said: "Whom shall I send and who will go for us?" And I said, "Here I am; send me" (6:8). We learn that this was the beginning of his mission, and this prophecy was said afterwards. And concerning this alone, it is stated: which he saw concerning Judah and Jerusalem, just as Scripture says concerning each nation, "the prophecy of such and such a nation." Here too, Scripture writes: "which he saw concerning Judah and Jerusalem." Since they are harsh reproofs, he calls them "chazon," which is the harshest of the ten expressions by which prophecy is called, as is stated in Gen. Rabbah (44:7), and proof of this is the verse (infra 21:2), "A harsh prophecy (חָזוּת) was told to me."
in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah. These four kings he buried, [i.e. he outlived,] in his lifetime. On the day Uzziah became a metzora, the Shechinah rested upon him, and he prophesied all the days of these kings, until Manasseh arose and killed him. (And this prophecy was said in the days of Hezekiah after the ten tribes were exiled.)

Verse 2

Hear, O heavens, and give ear, O earth And Moses said, "Give ear, O heavens,...and may the earth hear" (Deut. 32:1). Why did Isaiah change the wording? Our masters taught concerning this matter, [and] many midrashim [are] in the section entitled "Ha'azinu" in Sifrei, but the Sages disagreed with them and said: A matter is not so unless witnesses come and testify. If their words coincide, their testimony is fulfilled; if not, their testimony is not fulfilled. Had Isaiah not addressed the

heavens with giving ear and the earth with hearing, the heavens would testify and say, 'When we were called to this testimony in Moses' time, when he said, (Deut. 30:19) "I call heaven and earth to witness against you," we heard with an expression of giving ear,' and the earth would testify, 'I was called with an expression of hearing,' hence their testimony would not coincide. [Therefore,] Isaiah came and reversed the matter. Consequently, both are found to testify with an expression of giving ear and with an expression of hearing.
for the Lord has spoken That you should be witnesses in this matter, when I warned them in Moses' time. Therefore, come and hear what I reason with them, for they transgressed the warning, I did not sin against them, but I raised them and exalted them, yet they rebelled against me. [Another version reads:] That you should be witnesses in this matter. Now, where did He speak? "Give ear, O heavens and I will speak" (ibid. 32:1). [So this was taught] in Mechilta (Bo 12).

Verse 3

his owner Heb. קֹנֵהוּ [is] like מְתַקְּנוֹ, the one who affixes him to the plowshare for plowing by day, and since he has accustomed him to this, he knows him. The dull donkey, however, does not recognize his master until he feeds him. Israel was not intelligent like the ox, to know, when I called him and said, "Israel will be your name" (Gen. 35:10), and I informed them of several of My statutes, yet they deserted Me, as is related in Ezekiel (20:39): "Let each one go and worship his idols." Even after I took them out of Egypt and fed them the manna and called them, "My people, the children of Israel," they did not consider even as a donkey. Another explanation is: An ox knows its owner An ox recognizes his owner so that his fear is upon him. He did not deviate from what I decreed upon him, by saying, I will not plow today. Neither did a donkey say to his owner, I will not bear burdens today. Now, these [creatures,] who were created to serve you, and are not destined to receive reward if they merit, or to be punished if they sin, did not change their manner, which I decreed upon them. Israel, however, who, if they merit receive reward, and if they sin are punished.
does not know i.e., did not want to know; they knew but trod with their heels, and my people did not take heart to consider.

Verse 4

Woe Every instance of הוֹי in Scripture is an expression of complaining and lamenting, like a person who sighs from his heart and cries, "Alas!" There are, however, several, which are an expression of a cry, the vocative voice, e.g., "Ho, ho, flee from the land of the north" (Zech. 2:10), which the Targum renders, אֲכֵלוּ, an expression of announcing. Woe There is a reason to cry about a holy nation that turned into a sinful nation, and a people referred to by the expression, "for you are a holy people" (Deut. 7:6), turned into a people with iniquity.
a people heavy with iniquity The heaviness of iniquity. The word denotes a person who is heavy, pesant in French, ponderous. The word כֶּבֶד is a substantive of heaviness, pesantoma in French, and is in the construct state, and is connected with the word עָוֹן, iniquity.
evildoing seed And they were seed whom the Lord blessed (Isa. 61:9). Similarly, they were children of the Holy One, blessed be He, and they became corrupt.
they provoked Heb. נִאֲצוּ, they angered.
they drew backwards [The root נָזִיר,] wherever it appears, is only an expression of separation. Similarly, Scripture states: "And they shall separate (וְיִזָּרוּ) from the holy things of the children of Israel" (Lev.

22:2), “the one separated (נְזִיר) from his brothers” (Gen. 49:26). Here too, they drew away from being near the Omnipresent.

Verse 5

Why are you beaten... A person who was punished (lit. beaten) and repeats his sinhis friend admonishes him and says to him, For this you have been punished, yet you do not take heart to say, ‘For this I have been punished. I will not repeat it again.’ Here too, why are you beaten since you continue disobedience, to turn away from following the Omnipresent? Is not every head afflicted with illness and every heart with malaise? Why then do you not understand?

Verse 6

soundness An expression of perfection, sound without pain.
wounds Heb. פֶּצַע, i.e., a wound of a sword.
contusions Heb. חַבּוּרָה, an expression of a bruise. [Some editions read:] Other bruises.
and lacerated sores Jonathan renders: מְרַסְטָא, lacerated and crushed.
and lacerated sores demarcejjre, in O.F., and in the language of the Talmud, we find, “he bumped (טָרְיָה) his head” (Chullin 45b). Menahem explained it as an expression of moisture, i.e., moist and wet, always oozing [muyte in O.F.].
they have not been sprinkled These lesions were not sprinkled with medicinal powders by physicians. This is an expression of: (Job 18:15) “Sulphur shall be sprinkled (יְזֹרֶה) on his dwelling.” Menahem explained it as an expression of healing, as in (Jeremiah 30:13): “No one pronounced your judgment for healing (לְמָזוֹר).”
neither was it softened with oil Their wound was not softened with oil, as is customary with other wounds. It would be inappropriate to say here, “They were not softened with oil,” for they soften only the place of the sore, not the wound and the contusion but the sprinkling and the bandaging applies to all three, [i.e., the wound, the contusion, and the lacerated sore.] Therefore, the plural number applies to them; the lesions were not sprinkled and not bandaged. Jonathan interprets the entire verse figuratively, referring to the fact that they were soiled and afflicted with iniquity. Accordingly, he rendered, “From the sole of the foot until the head,” from the smallest to the greatest, there is no soundness. There is none good among them, wounds and contusions, rebellious deeds, iniquities, and inadvertent sins. they have not been sprinkled... i.e., they have not been healed by repenting wholeheartedly, nor has it been softened with oil, not even a trace of repentant thought has entered their heart.

Verse 7

in your presence, strangers devour it Before your eyes, your enemies will devour it.
and desolate of you as a heritage turned over to strangers, which is desolate of its owners. Jonathan renders in this manner.

Verse 8

And the daughter of Zion shall be left devoid of its inhabitants, for they will be exiled from its midst, as a hut in a vineyard, made by a watchman, and when the produce of the vineyard is gathered, he leaves his hut and goes away, after they gather it.
like a lodge in a cucumber field As the lodge, which the watchman made at the end of a cucumber field, to watch its cucumber, is left, for after it

is gathered, he leaves it and goes away; the one in the vineyard is called a hut since he lives in it day and night; by day, he guards it from the birds and by night from the thieves, b ut cucumbers are hard, and there is no fear of the birds, and one need not watch them by day. It is, therefore, called a lodge since it is a place of lodging at night. Jonathan renders: Like a bed in a lodge (again repeated in Hebrew), [in] a cucumber field, in a cucumber field after it has been picked (בְּחַר דְאַבְעָיוּהִי), after it has been picked. [This is the expression of the Mishnah] (Peah 4:5): "There are three gatherings (אִבְעָיוֹת) a day."
like a besieged city Like a city which was besieged, and they make huts around it to hide the troops, and when they give up the siege [lit., when they go away from it], they leave them and go away. All this is Jonathan's translation.

Verse 9

Had not the Lord of Hosts left us a remnant by His own volition and with His mercy, not because of our merits.
we would soon be like Sodom All of us would be destroyed.

Verse 10

rulers of Sodom Princes whose deeds are like those of Sodom. From here, [the Rabbis] deduced that a person should not open his mouth to Satan.

Verse 11

I am sated with the burnt-offerings of rams This is similar to: "Lest he have too much of you and hate you," (Proverbs 25:18).
fattened cattle Fattened cattle and sheep.
I do not want Since you transgress My Torah, the sacrifice of the wicked is an abomination [from Prov. 21:27].

Verse 12

who requested this of you, to trample My courts to trample [the preposition is absent in the Hebrew] My courts, since your heart is not whole with Me.

Verse 13

You shall bring no more vain meal-offerings I warn you, you shall not bring Me your vain meal- offering, for the smoke that rises from it is smoke of abomination to Me, and not for My satisfaction.
New moons and Sabbaths, calling, convocations, I cannot... and [sic, does not appear in Parshandatha] to call convocations, i.e., New Moons and Sabbaths when you gather to call a convocation and an assembly on them, I cannot bear the iniquity in your hearts that is inclined to paganism, and the convocation with it, for these two things are incompatible: to call a convocation to gather before Me, and the iniquity that is in your hearts for paganism, and you do not take it out of your hearts.

Verse 14

Verse 15

And when you spread out your hands, I will hide My eyes from you because your hands are full of blood.

blood Murder.

Verse 16

Wash, cleanse yourselves Voweled with a 'patach,' the imperative form, since it is derived from רָחַץ, but רָחָצוּ, [in the past tense, is voweled with a 'kamatz' because it is derived from רָחַץ].
Wash, cleanse yourselves, remove, learn, seek, strengthen, perform justice, plead, go Ten exhortations of the expression of repentance are [listed] here, corresponding to the Ten Days of Penitence and to the ten verses of Kingship, Remembrances, and Shofaroth [in the musaf service of Rosh Hashanah].
cease to do evil Desist from your evil deeds.
to do evil Heb. הרע, like לְהָרַע, to do evil. [Rashi explains this because the preposition is absent in Hebrew.] Scripture does not have to write מֵהָרַע, desist from doing evil, for so does the Biblical language treat the expression of חֲדָלָה, stopping, [e.g.,] "and he failed to make (לַעֲשׂוֹת) the Pesach" (Num. 9:13); "until he stopped counting (לִסְפֹּר)" (Gen. 41:49). That is to say, the counting stopped, the making failed, here too, stop the evildoing.

Verse 17

Learn It is punctuated 'raphe,' weak, without a dagesh. This is from the form לָמַד, learn to do good. One who teaches himself is of the 'kal' form. Therefore, its imperative plural is voweled with a 'chirik' like אִמְרוּ, שִׁמְעוּ, but one who teaches others is of the form of the 'heavy conjugation' (pi'el) with a 'dagesh,' and if one comes to command a number of people, the word is voweled לַמְּדוּ. And so, דִּרְשׁוּ, from the form דָּרַשׁ, but אַשְּׁרוּ in which the 'shin' has a 'dagesh,' is from the 'heavy conjugation,' and from the form אָשַׁר ; therefore, the imperative plural is voweled with a 'patach' like בָּשְׂרוּ, סָפְרוּ, דַּבְּרוּ.
strengthen the robbed Heb. אַשְּׁרוּ חָמוּץ. This is a Mishnaic term, אֲשָׁרְנוּהִי, "we have verified it" (Ketuboth 21a); "if I had strength (אֲיַשֵּׁר)" (Gittin 30b); "May your strength be strengthened (יְיַשֵּׁר)" (Shabbath 87a). Another explanation is: Lead him in the path of truth to acquire what rightfully belongs to him. An expression of: (Job 23:11) "My foot held its path (בֻּאֲשֻׁרוֹ)"; (Prov. 23:19) "And go (וְאַשֵּׁר) in the way of your heart."
(perform justice So-and-so is innocent and so-and- so is guilty.
plead the case of the widow Endeavor in their quarrel to plead for her, for she cannot go out to pursue her opponents.)
the robbed Heb. חָמוּץ, similar to (Ps. 71:4) "from the hand of the unrighteous and the robber (וּמְחֹמֵץ)."

Verse 18

Come now, let us debate together, I and you, and we will know who offended whom, and if you offended Me, I still give you hope to repent. If your sins prove to be like crimson Stained before Me like crimson red, I will make them as white as snow.
says the Lord [The verb is in the future form to denote that] He always says this to you, like: (Num. 9:20) "By the word of the Lord they would camp (יַחֲנוּ)," also a future form. Another explanation is: Come now, let us debate. What is written above this? "Cease to do evil; learn to do good." And after you return to Me, come now, and let us debate together, to notify Me, "We have done what is incumbent upon us; You do what is incumbent upon You;" and I say, "If your sins prove to be like crimson, they will become white as snow..."

as crimson dye Heb. תּוֹלָע, lit. a worm. Dye with which they dye fabrics red. They are kernels, each one of which has a worm inside it. Hence the name תּוֹלָע.

Verse 19

Verse 20

for the mouth of the Lord spoke Where did He speak? (Lev. 26:25) "And I will bring upon you a sword."

Verse 21

a harlot Astray from her God.
city which was faithful and full of justice, and righteousness would lodge therein, but now murderers.
full of justice Heb. מְלֵאַתִּי מִשְׁפָּט [equivalent to מְלֵאֵתְמִשְׁפָּט, the 'yud' being superfluous,] as in (Lamentations 1:1) רַבָּתִי עָם, "great in population" [equivalent to רַבַּתָּעָם].
in which righteousness would lodge The daily dawn sacrifice would atone for the sins [committed] at night, and the daily afternoon [sacrifice] would atone for those of the day. Another explanation is that they would allow capital cases to rest overnight when they could find no merit for him, [i.e., for the defendant;] they would not conclude his verdict until the morrow, perhaps they would find a merit for him, and now they have become murderers. [We find in] Pesikta [d'Rav Kahana p. 121a]: Rabbi Menahem bar Oshia [according to Parshandatha,] Rabbi Phinehas in the name of Rabbi Oshia said: Four hundred eighty-one synagogues were in Jerusalem, corresponding to the numerical value of מְלֵאתִי.
and now murderers They killed Uriah; they killed Zechariah.

Verse 22

Your silver has become dross They would make copper coins and plate them with silver, in order to cheat with them.
your wine is diluted with water Your drinks are mixed with water, as is stated in Pesikta (122b). [The word] means 'mixed,' although there is no similar word in Scripture to prove it, but the Midrash Aggadah explains (Ecc. 2:2): "Of laughter I said, it makes one mad (מְהוֹלָל)" to mean that it is confused, or mixed up.

Verse 23

rebellious Deviating from the straight path.
and runs after payments This word is similar to the Talmudic תַּשְׁלוּמִין. Jonathan paraphrases: One man says to another, Do me a favor in my case, and I will repay you in your case. This refers to a judge who was a robber, and the robbery victim complains about him before another judge. This one says to him, Declare me innocent today, and I will repay you when they complain about you before me. This is the meaning of running after payments.
and the quarrel of the widow does not come to them The widow comes to complain, and the orphan is coming out, when this one meets him and asks him, What did you accomplish in your case? He replies, All day long I toiled at work, but I did not accomplish anything. And this one turns around and says, If this one, who is a man, did not accomplish anything, surely I will not. This is the meaning of, "the orphan they do not judge, and the quarrel of the widow does not come to them" at all.

Verse 24

says the Master Who possesses everything, and in Whose power it is to uproot you from your land and to settle others in it.
the Mighty One of Israel the strength of Israel.
Oh Heb. הוֹי. An expression of preparation and announcement, and similar to this is (Zech. 2:10): "Ho, ho, (הוֹי הוֹי) flee from the land of the north." And let all know that I will console Myself of My adversaries, who angered Me with their deeds.

Verse 25

And I will return My hand upon you One blow after another, until the transgressors have been completely destroyed.
as with lye This is an expression meaning soap [sbon in O.F., savon (in modern French)]. Its deviation is an expression of cleanliness, similar to (Ps. 24:4): "and pure (בַּר) of heart," since it cleanses the garment of its stains.
your dross mentioned above, as: "Your silver has become dross"; a mixture of silver with copper is called dross. Here too, a mixture of the wicked with the righteous. I will destroy the transgressors, who are all dross.
all your tin The tin mixed with silver, that is to say, the wicked among you. בְּדִיל is called estejjn [etain] in O.F. [tin].

Verse 26

as at first I will appoint for you pious judges.
City of Righteousness As in the beginning, righteousness will lodge therein.

Verse 27

shall be redeemed through justice Since there will be in it people who practice justice.
shall be redeemed from her iniquities.
and her penitent those penitent among them. (through righteousness through those who make themselves righteousthrough justice and through righteousness—that are in her midst [or,] among them.)

Verse 28

And destruction shall come upon rebels... For with all these expressions he reproved them above: and they rebelled against Me (verse 2), sinful nation; they forsook the Lord (verse 4).
rebels Rebels and sectarians and those who worship idols.
and sinners Apostates guilty of other sins.

Verse 29

of the elms Heb. מֵאֵלִים, an expression derived from אֵלָה, a species of tree called olme in O.F. [orme in modern French, an elm].
that you desired to worship idols under them, similar to what is stated (Hosea 4:13): "Under the oak and the aspen, and the elm, for its shade is good."
because of the gardens There they would worship idols, as it is stated (infra 66:17): "Those who prepare themselves and purify themselves for the gardens."

Verse 30

whose leaves wilt Its leaf ([Other editions read:] whose leaf) wilts, becomes wilted [flatisant in O. F.]. When heat or cold comes upon it, it wilts and its moisture is lost and destroyed. [The word] נבל is not an expression of decay like בלה, for no 'nun' is found in that expression, but נבל [is an expression of something that becomes fatigued and its strength is curtailed, from the root of] נָבֹל תִּבֹּל (Exod. 18: 18), which Onkelos renders: You will surely be exhausted.
that has no water to water its seeds; to the thing with which they sin, he compares their punishment.

Verse 31

the[ir] strength with which they take from the poor by force and rob them and strengthen themselves with the money. That money will become as tow, which is shaken out of the flax, which is light and easily ignited.
and its perpetrator The one who amasses this power will become as a spark of fire, and they will burn, one with the other. as a spark Heb. וּפֹעֲלוֹ לְנִיצוֹץ, estencele in O.F. [etincelle in modern French], a spark. Jonathan renders וְעוֹבַד יְדֵיהוֹן, and the work of their hands. This does not follow the Hebrew, however, for, were it so, it would have to be voweled וּפָעֳלוֹ with a 'kamatz- chatuf,' a hurried 'kamatz,' and it would be explained as an expression of work. Now, that it is voweled with a 'cholam,' it is an expression of a worker, or perpetrator.
with no one to extinguish Jonathan renders: And no one will pity them.

Chapter 2

Verse 1

Verse 2

At the end of the days after the rebels perish.
firmly established fixed.
at the top of the mountains On a mountain that is the head of all the mountains in the importance of the mountains.
and it shall be raised above the hills The miracle performed on it, will be greater than the miracles of Sinai, Carmel, and Tabor.
will stream will gather and stream to it like rivers.

Verse 3

to the house of the God of Jacob Since he [Jacob] called it [the Temple site] Beth El [the house of God], therefore, it will be called on his name, but Abraham called it a mount, "On God's mount shall He appear" (Gen. 22:14); Isaac called it a field, "to meditate in the field" (ibid. 24:63).

Verse 4

into plowshares koltres in O.F.
pruning hooks sarpes in O.F. [serpes in modern French], with which they prune the vineyards.

Verse 5

O house of Jacob... The nations will say this to them, and this verse refers back to the verse [commencing with], "And many peoples shall go..."
come and let us go in the light of the Lord They will say this to them. Jonathan, however, renders: And those of the house of Jacob will say, ["Come and let us go in the teaching of the Law of the Lord"].

Verse 6

For You have forsaken Your people, the house of Jacob The prophet addresses the Shechinah and says, "For until now You have forsaken Your People because of their iniquity." [Other editions read:] "...that which You have forsaken Your people was because of their iniquity, for they are full of [witchcraft] from the East," and the entire section, and all the chapters follow one another, until (ch. 5) "I will sing now..." Therefore, in the end of days, when the sinners perish, it will be good for them(Parshandatha). (Another explanation is: The prophet admonishes them and says this to them, "For you have forsaken your people, O house of Jacob..." You have forgotten [the deed of your people—Parshandatha] the good deed through which you became a people, you house of Jacob.)
for they are full...from the east Their hosts have become full of the deeds of the Arameans who dwell in the East, who were sorcerers and used the name of pagan deities. [Other editions read:]...and used the name of defilement [sorcery and demonism—Rashi ad loc.], as we say in Ch. Chelek (Sanh. 91a): "Abraham gave gifts" (Gen. 25:6)He gave them the name of defilement and sent them away to the land of the East [as quoted by Parshandatha].
and with children of gentiles they please themselves They cohabit with the daughters of the heathens and mingle with them, and they would bear children to them, with whom they are always pleased, and they occupy themselves [with them] and long for them and bother with them. This is an expression similar to [that of] (Job 36:18) "lest he incite you because of abundance (בִּשְׁפָק)" [debatement in O.F].

Verse 7

end Heb. קָצֶה, an expression derived from קץ.

Verse 8

they prostrate themselves Heb. ישתחוו. Although the form is future, it is to be rendered like מִשְׁתַּחֲוִים, they prostrate themselves.

Verse 9

And man has become bowed down [This refers to] inferior [men].
and man has become humble [This refers to] great [men], heroes, and warriors.
and You shall not forgive them The prophet says to the Holy One, blessed be He: And I know that you shall not forgive them from punishing them.

Verse 10

Come into the rock To come into the rock to escape in the cracks of the rocks.
and hide in the dust and to hide in the dust.

Verse 11

The haughty eyes of man [This means] the haughty spirit, and so every expression of haughty eyes in the Scriptures, as it is said: “Whoever is haughty of eye, lustful in heart...” (Ps. 101:5).

Verse 12

Verse 13

the cedars of the Lebanon This is symbolic of the heroes [var. the kings].
the oaks of the Bashan The governors, just as the oaks are inferior to the cedars.

Verse 14

And over all the high mountains over their inhabitants.

Verse 15

Verse 16

And over all the ships Jonathan renders: And over all those who inhabit the islands of the sea, who go and come by ship.
Tarshish The name of a sea called Tarshish.
and over all coveted floors Heb. שְׂכִיוֹת, palaces paved with coverings of marble floors, similar to: (Lev. 26:1) and a covering stone (וְאֶבֶן מַשְׂכִּית), since they cover the ground with it.

Verse 17

on that day That is the Day of Judgment.

Verse 18

shall completely pass away They will all pass away; they will all vanish.

Verse 19

And they shall come [i.e.,] the inhabitants of the earth shall come into the caves of the rocks.
and into the hollows They are caves.
when He rises for Judgment Day.
to break the earth to break the wicked of the earth.

Verse 20

to prostrate himself to moles Heb. לַחְפֹּר פְּרוֹת, idols in the likeness of moles, a species of rodents who dig in the earth, called talpes in O.F. [taupes in modern French].
and to bats kalbe soric [chauvesouris in modern French]. Alternatively, this may be interpreted to mean that man will cast his idols that he made for himself, before which to prostrate himself, into pits and ditches that he finds before him when he goes to escape and hide.

Verse 21

Verse 22

Withdraw yourselves from man not to heed those who cause you to stray from following Me and to prostrate yourselves to the work of his hands.
whose breath is in his nostrils Whose entire life and strength are dependent upon the breath of his nostrils, which is a fleeting spirit, in him today and leaving him tomorrow. Surely the image of the moles and the bats has no substance. Another explanation is: Withdraw yourselves from all the evil ways and learn from the man who has a soul in his nostrils. Have you seen to what he is esteemed? Surely the image of his handiwork is of no esteem.

Chapter 3

Verse 1

removes from Jerusalem... This entire section is explained in Tractate Chagigah (14a): Isaiah cursed Israel [i.e., prophesied tribulations for them] with eighteen curses, yet he was not satisfied until he said, (verse 5) "The youth shall behave haughtily against the old, and the base against the honorable."

Verse 2

soothsayer This denotes the king, as it is stated: (Prov. 16:10) "[Like] soothsaying on the lips of a king."

Verse 3

counsellor One who knows how to intercolate the years and fix the months.
skillful craftsman [explained by the Talmud as "wise of the deaf," meaning that] when he commences [to speak of] words of Torah, all become as deaf [i.e., unable to refute his statement].
one who understands secrets [The Talmud separates this into two, explaining "understanding" as one capable of deducing a decision from an earlier premise. "Secret" is explained as] one fit to be entrusted with secrets of the Torah, given in whispers, such as the story of Creation and the account of the Celestial Chariot, related in Ezekiel 1.

Verse 4

And I will appoint youths as their princes These are people devoid of any observance of the commandments.
and scorners will rule over them Heb. וְתַעֲלוּלִים [related to the Aramaic תַּעֲלֵי] foxes, [i.e.,] weak people. But I say that according to the simple meaning, תַּעֲלוּלִים means scornful people, people who mock them, as (Job 16:15): "I soiled (וְעוֹלַלְתִּי) my radiance in the dust," and (Exod. 10: 2): "how I mocked (הִתְעַלַלְתִּי) the Egyptians."

Verse 5

And the people shall be oppressed They shall be pressed and oppressing each other with competition and strife.
they shall behave haughtily, the youth against the elder The youth will raise himself over the elder.

and the base against the honorable [This is to be interpreted] according to its simple meaning. The exegetical meaning is as follows: Let one to whom grave interdicts seem light come and raise himself over one to whom light interdicts seem grave.

Verse 6

When a man shall seize his brother When a man shall seize his brother in his father's house, saying, "You are wealthy in Torah, and it is as white to you as a garment."
be an officer to us and teach us.
and this obstacle upon which we are stumbling, in prohibition or permissibility, in defilement or in purity, shall be under your hand, for you know how to instruct us. Another explanation is: You have a garment to clothe the naked.
and this obstacle fajjlejjnca in O.F. [faibless in modern French]. My want, that I lack bread, is under your hand to supply me. Therefore, you shall be to us as an officer. He replies, In my house there is neither bread nor clothing. What then are my qualifications as an officer?

Verse 7

He shall swear on that day [lit. he will raise. The word יִשָּׂא] is only an expression of swearing; he will swear to them, I will not be a 'Chovesh.' I will not be one of those confined to the study hall, since, in my house there is neither bread nor clothing; I have understanding neither of the Mishnah nor of the Aggadah. Another explanation according to the simple meaning is: I will not be a confiner; I will not be a judge, who confines the convicts to prison.

Verse 8

For Jerusalem stumbled They are all faulty and falling, and no one assists the next one. Why? Because they refused to obey, and now, they all provoke.
for their tongue and their deeds are against the Lord [lit. to the Lord;] against Him to provoke Him.
to provoke the eyes of His glory to provoke before His glory. Another explanation is: to provoke the matters of His glory.

Verse 9

The recognition of their faces The sin that they recognize faces [i.e., show favoritism] in judgment testified against them before Me. Another version is: The recognition of their faces—They are recognizable by the boldness of their faces.
like Sodom they told, they did not deny They committed [sins] publicly.

Verse 10

Praise the righteous man for he is good Say to the righteous man that he did good.

Verse 11

Woe to the wicked [who does] evil For he is bad to himself and to others; he brings about harm to himself and to others. [This is found] in Tanchuma (Emor 5). This verse refers back to: Say to the righteous that he is good and woe is to the wicked [who does evil].

Verse 12

their rulers are mockers Heb. נֹגְשָׂיו מְעוֹלֵל, they are mockers.
and women govern them Heb. נָשִׁים. Adulterous women govern them, as he states below (verse 16): "Since the daughters of Zion were haughty," and they turned their hearts to evil; therefore, all weaklings governed them. Jonathan renders it as an expression of creditors (נושִׁים) [rendering: and as creditors they govern them].
Your leaders Heb. אַשְׁרֶיךָ. Your leaders, who should have led you on the good way, lead you astray.
they have destroyed Spoiled.

Verse 13

stands to plead [i.e., to judge the case] of Israel standing, so to speak, so as not to be strict in their judgment.
and stands to judge the nations Heb. ועמד. He delays and dwells on their judgment. This expression of standing means delay.

Verse 14

The Lord will enter into judgment with the elders of His people For they should have protested (Shabbath 55a), and to the nations He says, And you have ravaged My vineyard. I became slightly incensed [against them,] and you helped to do harm.
the spoils of the poor [of] a poor generation, for they were poor in good deeds. All this is in the Midrash Aggadah, but according to its simple meaning, the entire section deals with Israel, and "stands to judge the peoples," refers to the tribes.
and you have ravaged the vineyard The elders and the officers 'ate up' the rest of the people.

Verse 15

What to you mean Heb. מַלְּכֶם, like לָכֶם מַה, what do you mean? [lit. What is to you?]
you grind Crush and degrade to disgrace them in their lawsuit.

Verse 16

And the Lord said Concerning the women who governed My people, "Since the daughters of Zion are so haughty..."
and winking eyes Heb. וּמְשַׂקְּרוֹת, an expression of looking. Another explanation is: They paint their eyes with vermilion or with blue eye shade.
walking and raising themselves they walk Heb. ותפוף. This is an expression of something floating on another, as (Deut. 11:4): "over whom He caused...to flow (הֵצִיף)," which the Targum renders as אַטֵּיף. Thus, a tall one would walk between two short ones, in order to appear to be floating over them (Shabbath 62b). Jonathan, however, renders: and with wigs they surround themselves. They would tie wigs, braids of cut-off hair. They would twist together with their braids so that they would appear thick and broad.
and with their feet they spout venom When they would pass in the street near Jewish youths, they would stamp their feet and hint to them of the affection of the adulteresses, in order to arouse their temptation, like the venom of a serpent. עֶכֶס is the venom of a serpent.

Verse 17

And the Lord shall smite with zaaraath Heb. וְשִׁפַּח. This is an expression of zaraath [believed to be a form of leprosy, see Commentary Digest II Kings 5:1], as (in Leviticus 13:6): "It is a mispachath (מִסְפַּחַת)." But since it is written with a 'sin,' our Sages expounded about it that they would become enslaved maidservants (שְׁפָחוֹת), and some expounded it to mean that He smote them with many families (מִשְׁפָּחוֹת) of lice. shall pour out their "vessels" Heb. יְעָרֶה פָּתְהָן. Their vessels He shall pour out. This is the Aramaic language, like "a black vessel" פַּתְיָא אוּכְמָא [in] (Pesachim 88a). They would say, Let Him hurry and hasten His deed, to bring on the invaders. An officer will see me and take me. When the retribution came, Nebuchadnezzar's officers took them for wives because of their beauty. Thereupon, the Holy One, blessed be He, signaled to their 'fountains,' and blood of an issue flowed from them profusely, as a person pours from one vessel to another. They became loathsome to them, and they cast them to the ground from upon their chariots (Lamentations Rabbah 4:15). Jonathan, however, rendered: He will remove their glory.
פתהן means wideness or greatness.

Verse 18

On that day In the future, when the Holy One, blessed be He, will come to restore Israel to Him, the Lord shall remove from them the glory of the shoes, that they will not depend for their glory on the beauty of women's jewelry and objects of vanity.
the shoes The shoes that were on their feet with which they spouted venom.
and the embroidered headdresses Heb. והשבִיסים. Types of headdresses for the ornaments of the head. Many [instances of this word] are found in the language of the Mishnah: the embroidered headdress (שביס) of the hair net (Kelim 28:10).
and the hair nets Heb. וְהַשַּׁרְוִנִים. Jonathan renders: the hair nets.

Verse 19

The necklaces [Jonathan renders:] עַנְקְיָא, necklaces, an expression similar to (Proverbs 1:9): "And necklaces (עֲנָקִים) for your throat." They are called נְטָפוֹת, meaning "to drip," because they hang on the neck and drip onto the breast, and they are a sort of pierced pearls, strung on a string, mostnecs in O.F.
and the bracelets Heb. וְהַשֵּׁרוֹת, bracelets for the arm, translated וְשִׁירְיָא.
and the veils Heb. וְהָרְעָלוֹת. A veil with which they envelop their entire countenance except the eyeball, so that a man will desire to satisfy himself by gazing at the cheeks. Another explanation is that they are types of pretty shawls, with which to enwrap themselves, and in the language of the Mishnah, there is an instance: "Shawled (רְעוּלוֹת) Arabian women," in Tractate Shabbath (65a).

Verse 20

The tiaras Heb. פְּאֵרִים. The Targum renders: tiaras. This resembles (Exodus 39:28): "the beautiful hats (פַּאֲרֵי הַמִּגְבָּעוֹת)."
and the foot chains Heb. וְהַצְּעָדוֹת, circlets for the legs.
and the hair ribbons [Lit. ties,] as the name implies, short ties with which they tie their hair, and some make them gilded, fres in O.F.
and the clasps Heb. וּבָתֵּי הַנֶּפֶשׁ, [the houses of the soul] opposite the heart, nosche in O.F.
and the earrings Heb. לְחָשִׁים, rings for the ear, the place into which people whisper (לוֹחֲשִׁים).

Verse 21

Verse 22

The tunics Heb. הַמַּחֲלָצוֹת. [Jonathan renders:] כְּתוֹנָיָא as in Samuel (2 2:21): and take to yourself his clothing (וְחָלְצָתוֹ), for the body is clothed with them, and when they are removed, they are removed from the body (חוֹלְצִין).
and the bedspreads Heb. וְהַמַּעֲטָפוֹת, bedspreads, according to the Targum, who renders שׁוּשְׁפָיָא.
and the tablecloths Heb. וְהַמִּטְפָּחוֹת, tablecloths. and the purses Heb. וְהַחֲרִיטִים. [Jonathan] translates it as מַחְכָּיָא, [an ornament] bearing the shape of the woman's private parts, as we translate כּוּמָז (Ex. 35:22) as חָמוֹ.

Verse 23

The mirrors Heb. גִּלְיוֹנִים. These are mirrors, as the Targum renders: מַחְזְיָתָא, miradojjr in O.F., and because they reveal (מְגַלּוֹת) the form of the face, they are called גִּלְיוֹנִים, or perhaps their mirrors were rolled (נִגְלָלוֹת).
and the sheets of linen with which they would enwrap themselves.
and the turbans Heb. וְהַצָּנִיפוֹת, molekin in O.F.
and the clasps Heb. וְהַרְדִּידִים, Fermalc in O.F., and they are of gold with which the shawl is closed when the woman enwraps herself therein.

Verse 24

And it shall come to pass, that, instead of perfume, there will be decay The place where they would perfume themselves will be decayed.
and in the place of a girdle, laceration Heb. נקפה. The place where she girded herself, there will be lacerated, cut with wounds and signs of blows, as (Job: 19:26): "And after my skin is cut to pieces (נִקְפּוּ)"; (infra 10:34) "and the thickets of forest shall be cut down (וְנִקַּף)."
and in the place of the deed, a wound Heb. (מַעֲשֶׂה מִקְשֶׂה). [The place where they would do the deed mentioned above: "walking and raising themselves they walk," and that is at the height of the head, there will be] מִקְשֶׂה קָרְחָה, a wound that makes the head bald. מִקְשֶׂה is an expression similar to (Daniel 5:6): "knocked one against the other (נָקְשָׁן)." I would explain it as follows: The place where they would put the plates of gold made by hammering batdec in O.F.but it is vowelized in the Masorah among the ten words vowelized with a 'pattach' [i.e., a 'segol,' and none of them is connected to the following word, and every [instance of the word] that is in the construct state is vowelized with a 'kamatz' [i.e., a 'tzeireh'].
and in the place of the organ of levity Heb. וְתַחַת פְּתִי גִּיל. This is like two words: פְּתִי גִּיל, a vessel [or organ] that brings levity; the secret parts about which is mentioned above: shall pour out their 'vessels.' Instead of that levity, a girdle of sackcloth will be on all loins.
for this is instead of beauty For this is fitting for them to have instead of the beauty with which they acted haughtily.

Verse 25

Your men Your heroes, your men of war, who go out in the army with a number.

Verse 26

shall lament Heb. וְאָנוּ, an expression of lamentations.

her gates The gates of the towns and houses. In all their gates will be lamentation.
and she shall be emptied out Heb. ונקתה, lit., and she shall be cleansed, meaning: and she shall be emptied of everything, like (Amos 4:6): "And behold, I have given you cleanness of teeth (נְקִיּוֹן שִׁנַּיִם)," [meaning hunger,] and in the language of the Mishnah; "So-and-so was cleaned out (נקי) of his belongings" (Baba Kamma 41a).
she shall sit on the ground [This denotes figuratively that they will be reduced] from a high station to a low one. (Lam. 2: 10) "...shall sit on the ground and remain silent," on the Ninth of Av.

Chapter 4

Verse 1

And they shall take hold of.
Now seven women shall take hold of one man because of the many widows.
take away Heb. אסף [lit., gather in,] hide our reproach, similar to (Deut. 22:2): "And you shall gather it (ואספתו) into your house." For the woman, when she is married, will not be dealt with licentiously. According to Midrash Aggadah, (Lamentations Rabbah 5:11) Nebuchadnezzar commanded (or decreed upon) [his armies] not to have relations with married women, lest they be punished. They, therefore, begged to be nominally married.

Verse 2

On that day After the beauty of the ornaments of the adulteresses and the wanton women is curtailed, the glory of My people and the beauty of their honor will no longer depend upon these things.
the sprout of the Lord shall be to you for beauty.
for beauty and for honor They are the righteous who remain among them, and the sages, the students of the Torah; upon them will they depend the beauty of their honor.
and the fruit of the land They are the children of the righteous, the fruit of the Tree of Life. They shall be for greatness and glory, for the survivors of Israel will boast and praise themselves with them. צְבִי means 'beauty,' an object of desire, for there is desire in it.

Verse 3

And it shall come to pass, that every survivor among them will settle in Zion.
and whoever is left anywhere, shall dwell in Jerusalem.
"holy" shall be said of him All of them will be righteous. Now lest you say that the righteous who died prior to this day have lost their honor, the Scripture states: "anyone inscribed for life," in the Hereafter, will be in Jerusalem.In this manner, Jonathan translates it.

Verse 4

When the Lord shall have washed away Heb. אִם [usually "if."] When the Lord shall have washed away. There are instances of אִם being used in this manner in the usage of כִּי ; and so (Job 8:18): "But when (אִם) men destroy him from his place," is [equivalent to] כִּי יְבַלְּעֻנּוּ. Also (Gen. 24:9): "Until when (אִם) they will have finished drinking."
filth Defilement, as its Aramaic translation; i.e. to say, when He will remove their iniquity through chastening and purging from the world.

He shall rinse Heb. יָדִיחַ, an expression of ‘washing’ in the language of the Mishnah, and in Scripture (Ezek. 40:38): “There they will rinse (יָדִיחוּ) the burnt offering.”
with a spirit of judgment through chastening. ‘spirit’ [is equivalent] to talant in O.F. When He so desires to judge them.
and with a spirit of purging to purge them from the world, בָּעֵר is like לְבָעֵר, to purge, descombrement in O.F., an expression of doing, going.

Verse 5

וְעַל מִקְרָאֶהָ and over those summoned therein.
a cloud by day and smoke to protect them from the nations.
for, in addition to every honor stated to them, shall be a shelter, for I will cause My Shechinah to cover them. Seven chupoth [shelters or canopies] are [mentioned here]: cloud, smoke, splendor, fire, flame, shelter, Shechinah.

Verse 6

And a tabernacle shall be for shade...from heat to protect from the burning of the future sun, as it is said in regard to the wicked (Malachi 3:19): “And the coming sun shall set them ablaze,” for the Holy One, blessed be He, will take the sun out of its case, and cause it to burn them.
and for a shelter Heb. וּלְמַחְסֶה. [This is] an expression of covering.
and for a covert in which to hide.
from stream of fire gushing forth from the river of fire on the wicked in Gehinnom, as it is said (Jeremiah 23:19): “On the heads of the wicked it shall rest.” [This is found] in Tractate Chagigah 13b.
and from rain the rain that falls on the wicked, as in the manner stated in Psalms 11:6: “He rains on the wicked burning coals.”

Chapter 5

Verse 1

I will now sing for my beloved The prophet says: “I will now sing for my beloved and in his place and as his messenger. [The word לִידִידִי would usually mean, ‘to my beloved.’] Similar to (Exodus 14: 4): “The Lord will wage war for you (לָכֶם), for you [not ‘to you’].”
the song of my beloved about his vineyard This is the song of my beloved that he sang for his vineyard, about his vineyard, as (Genesis 26:7): “And the people of the place asked about his wife (לְאִשְׁתּוֹ), about his wife [not ‘to his wife’].”
a vineyard in a fertile corner in a corner that produces fat fruit, like good oil.
fertile Heb. בן-שמן [lit. the son of oil, i.e.,] a corner fit for oil, for olives to produce oil, [like] (I Samuel 20:31) בֶּן-מָוֶת, [lit. a son of death,] fit to die. This is a parable, and at the end of the section, he will explain it.

Verse 2

And he fenced it in Heb. וַיְעַזְּקֵהוּ. He fenced it and walled it around, surrounded like a sort of ring, translated into Aramaic as עִיזְקָא.
and he cleared it of stones Heb. וַיְסַקְּלֵהוּ. He cleared it of the stones that are detrimental to the vines, comp. (infra 62:10) “Clear of stones (סַקְּלוּ מֵאֶבֶן).”

and he planted it with the choicest vines They are the best of all branches for planting.
and he built a tower in its midst A press in which to press the grapes.
and also a vat he hewed therein Heb. בֶּקֶב, the pit that is before the press, to receive the wine. Likewise, every בֶּקֶב in Scripture is an expression denoting a pit. Likewise (Zechariah 14:4), עַד יְקֶבֵי הַמֶּלֶךְ, which Jonathan renders, "Until the King's pits." This is the depth of the ocean. Therefore, the expression of hewing applies, just like (Deut. 6:11): "and hewn pits."
and he hoped to produce grapes And my beloved hoped that this vineyard would produce grapes for him.
and it produced wild berries Heb. בְּאֻשִׁים. Similar to grapes, and they are called lanbrojjses in O.F.

Verse 3

Verse 4

Verse 5

I will remove its hedge I will remove the fence that covers and protects it. מְשׂוּכָה is a fence of thorns; גָּדֵר is a fence of stones.
and it shall be [i.e.,] the vineyard.
eaten up For cattle and wild beasts will graze there.

Verse 6

And I will make it a desolation Heb. בָּטָה, an expression of desolation and emptiness. Compare (infra 7:19): "in the desolate valleys (הַבָּטוֹת)."
nor hoed Heb. יֵעָדֵר ; this is an expression of digging in a vineyard.
the shamir and desolation will come up Heb. שָׁמִיר וָשַׁיִת. Menahem ben Seruk interprets them as kinds of thorns (Machbereth Menahem p. 176), but I say that "shamir" is a word denoting a strong worm that splits stones, with which Solomon built the Temple, like the matter that is written (Ezekiel 3:19), "Like a shamir, stronger than rock."
desolation Heb. שַׁיִת, an expression similar to (Lamentations 3:47), "desolation (הַשְׁאָה) and breach," an expression similar to (infra 6:11), "shall be made desolate (תִּשָּׁאֶה) [as a wilderness"; i.e., it will be] empty with no one seeking it to enter it, and thereby worms will overrun it.

Verse 7

For the vineyard of the Lord of Hosts is the House of Israel To this vineyard are you compared, O House of Israel, for all that He did for this vineyard, He did for Israel. The vineyard represents Adam, for we find in Midrash Aggadah, in many places in Tanhuma, and in Genesis Rabbah [that] these passages are expounded concerning him, e.g., Adam was not expelled from Paradise until he reviled and blasphemed, as it is said: And He hoped to produce grapes,... (Gen. Rabbah 19:12). And in another place we find: He appointed guards over him that he should not eat from the Tree of Life, as it is said (verse 6): "And I will command the clouds..." (ibid. 21:8). And in this manner, [the following verses] can be expounded concerning him:
(1) My beloved had a vineyard. A vineyard This [alludes to] Adam.
My beloved This is the Holy One, blessed be He.
In a fertile corner in the Garden of Eden.

(2) And he fenced it in with the ten canopies mentioned in Ezekiel (28), in the section dealing with Hiram, king of Tyre.
And He cleared it of stones Of temptation, until he ate from the tree, and temptation gained entry into him.
And He planted it with the choicest vines The beginning of his formation was from the place of the altar.
And He built a tower in its midst And He breathed into his nostrils the spirit of life, from the heavenly beings.
And also a vat He hewed therein A spring flowing, the fountain of wisdom.
And He hoped to produce grapes that he would thank Him and praise Him.
And it produced wild berries putrid things; he reviled and blasphemed.
(3) Judge now Since the end of the parable comes to say that they too did like him, he asks them the judgment.
(5) I will inform you what I decided to do to him and I did.
I removed its hedge I expelled him from amidst his canopies.
And it shall be eaten up His end will be to die and to be ruled over by wild beasts.
Breach its wall I expelled from the enclosure of Paradise.
(6) And I made it a desolation I made him dwell in desolation, for I did not give the Torah in his days.
It shall neither be pruned nor hoed They will learn from him neither merit nor good deeds.
The shamir and desolation will come up Temptation ruled over him and his posterity, to perform corrupt deeds.
And I commanded the clouds I appointed guards over him to guard the way of the Tree of Life.
(7) For the vineyard of the Lord of Hosts is the House of Israel For the House of Israel is to Me like that vineyard; The ten tribes were to Me like a vineyard producing wine, like an olive orchard, in a fat corner, in a fat land, [producing anointing] oil for the priesthood, [anointing] oil for the kingdom, oil for the Menorah, oil for the meal offerings. I fenced them in first with the encirclement of the clouds of glory in the desert and I cleared them of stones, i.e., I cleansed them of the transgressors of the generation. I planted them with the choicest vines (שׂוֹרֵק) six hundred and six commandments, like the numerical value of שׂוֹרֵק, I added for them to the seven commandments that the children of Noah were commanded. I built a tower in their midst, My Tabernacle and My Temple, and also a vat, the altar and the pits [the pits by the side of the altar into which the remainder of the libations was poured.]
(2) And it produced wild berries They corrupted their deeds.
(3) And now, dwellers of Jerusalem and men of Judah who have not yet been exiled, please judge between me and between them concerning the evil that I brought on them; who sinned against whom? What more could I have done beneficial deeds for My vineyard, and I have not done for it?
(5) Now I will inform you Even you who anger Me, what is fitting in My eyes to do to My vineyard, according to all that I did to Adam, viz.
to remove its hedge I will remove My Shechinah from them, the Shechinah that covers them, as it is said (infra 22:8), “And He bared the covert of Judah.”
Breach its wall I will demolish its walls.
(6) And I will make it a desolation And I will make them forsaken [from Targum Jonathan].
It will neither be pruned nor hoed They will not be visited nor will they be supported. [from Targum Jonathan].
And the shamir and desolation will come up And they will be wandering and forsaken, represented by the שָׁמִיר וְשָׁיִת [desolation] of the vineyard, and regarding the vineyard itself in another place, it is rendered הֶבֶאי וּבוּר, desolate and fallow.
And I will command the clouds And I will command the prophets not to prophesy on your behalf [Jonathan]. Prophecy is analogous to rain, which

the clouds receive from heaven; so do the prophets receive the divine prophecy.
The plant of His joy Comp. נָטָע (Job 14:9), but since it is in the construct state, it is vowelized with a patach, like (Num. 7:88) בְּקַר זֶבַח הַשְּׁלָמִים, "the cattle of the peace offerings."
and He hoped that they would perform justice, and behold, there was מִשְׁפָּח, an accumulation of sin upon sin, like (I Sam. 26:19), "From cleaving (מֵהִסְתַּפֵּחַ)," also (ibid. 2:36), "Take me now into (סְפָחֵנִי)." Another explanation is that it is an expression of a lesion, and since it is a similar expression, for, in pronunciation, מִשְׁפָּח resembles מִשְׁפָּט, and so, זְעָקָה resembles צְדָקָה, it fell through divine inspiration into the prophet's mouth.

Verse 8

Woe to those who join a house to a house Twenty-two instances of אַשְׁרֵי, fortunate, were said in the Book of Psalms concerning those who fulfill [the tenets of] the Torah, and Isaiah said twenty-two times, "הוֹי," woe, concerning the wicked. Woe An expression of a cry of a sigh concerning the impending retribution.
those who join a house to a house They draw their houses one to the other, thereby taking the land of the weak poor man between the two houses, and so
a field to a field they draw near until there is no place No place for the poor man to live.
and you will be settled alone in the midst of the land You think that neither the Holy One, blessed be He, nor the poor, have a share in the land. His share of the tithes you are stealing, and the poor, [you are robbing] of their land, so that you alone will occupy it.

Verse 9

In my ears [spoke] the Lord of Hosts Said the prophet, Both my ears heard when the decree was decreed upon them by the Lord, and with an oath, "Truly, because of this thing, great houses will become desolate, yea, large ones and good ones, without inhabitants."

Verse 10

For ten acres of vineyard And, because of the famine, the inhabitants of the house will be exiled, leaving no one dwelling in them. This, too, will be for your payment in kind for bringing one field near to the other field, for you have stolen the share of the Omnipresent in the tithe of the land.
ten acres of vineyard arpent in French, and I say that the amount of land requiring the work of one day with a yoke of oxen is called צֶמֶד, a yoke.
will produce one bath One measure of wine. A bath is three se'ah.
and the seed of a homer A place where a kur, which is thirty se'ah of grain, is usually produced, will produce an ephah three se'ah.

Verse 11

They sit until late in the evening to drink wine at night.
wine inflames them It burns in them.

Verse 12

harp and lute A lute has more strings than a harp. [Perhaps Rashi explains נֵבֶל as a lyre, which may have more strings than a harp.] Now why

is it called נֵבֶל? Because it disgraces (מְנַבֵּל) all kinds of musical instruments. In Midrash Tehillim (81:3).
tamborine That was made of skin.
a flute A flute of reed, chalemel in O.F.
and the work of the Lord they do not regard And in the Torah of the Lord they did not look [from Jonathan].
and the deed of His hands they have not seen They pretended that they did not see His mighty deeds. Another explanation is: They did not praise Him in the morning by reciting, "He Who forms light," nor in the evening, by reciting, "He Who brings on the evenings."

Verse 13

because of lack of knowledge because their heart was without knowledge.
and its esteemed ones shall die of hunger Heb. וכבודו מתי רעב [lit. and its honor dead ones of hunger.] [Some editions add:] Payment in kind, corresponding to the satiety.
shall be parched from thirst Thirst corresponds to their elaborate drinking feasts.
Heb. צחה Aramaic for thirst.

Verse 14

Therefore, the nether-world has expanded Retribution corresponding to deed; they expanded themselves to swallow much food and drink, and they opened their mouth to swallow, so will the nether world expand itself to swallow.
and opened Heb. פָּעֲרָה.
without measure Without end; and why [did the grave open] without measure? Because these people had no measure or limit to their enjoyments.
shall descend There the splendor of Jerusalem.
And those who rejoice therein Heb. ועלז בה. [I.e., those who rejoiced in Jerusalem, or in all the Land of Israel, with the plenty they had there, will fall into Sheol, i.e., they will die.]

Verse 15

And man shall be humbled... and the strong of men shall be weakened. [after Jonathan]. According to the Midrashic interpretation (Sotah 48a), this is the Holy One, blessed be He. They caused Him to appear as a man who is stunned. [The expression originates in Jeremiah 14:9]. And so Scripture states (Deut. 32:18): "The Rock that begot you, you have weakened (תְּשִׁי)," [interpreting the word as originating from שָׁשׁ, weak,] and Scripture states [further] (Ecclesiastes 10:18): "Through slothfulness, the One Who frames His upper chambers will become impoverished."

Verse 16

And the Lord of Hosts shall be exalted through judgment When He executes judgment upon them, His Name shall be exalted in the world. through judgment Jostise [justice] in O.F.
and the holy God shall be hallowed among the righteous remaining of you.

Verse 17

And lambs shall graze as their wont The righteous who are compared to a flock of ewes.

as their wont Heb. כדברם. According to their habit, with equity and with a measure, guiding their affairs with justice, like these lambs. [Variant reading: According to their habit, with equity and of their own, for there will no longer be wicked people in the world, who will rob them.] Our Rabbis expounded כְּדָבְרָם to mean: According to all that was spoken regarding them, [i.e.,] the consolations spoken for them.
and...the ruins of the fat ones the houses of the wicked, who are fat.
sojourners shall eat The righteous, who are like sojourners, shall eat them.
fat Heb. מֵחִים, meaning "fat," as (Psalms 66: 15): "Burnt offerings of fatlings will I offer up."

Verse 18

Woe to those who draw the iniquity They draw the evil inclination upon themselves little by little; at first with ropes of nothingness, like the thread of a spider web. And since it provokes them, it continuously gains strength until it becomes like cart ropes, with which they tie a wagon in order to pull it.
nothingness Heb. שָׁוְא, a thing that has no tangibility.
sin Heb. חַטָּאָה, sin.

Verse 19

Let Him hurry; let Him hasten His deed [i.e.,] the retribution He says He will bring.
so that we may see whose word will stand up.

Verse 20

Those who say of the evil that it is good They praise idolators [var. idolatry], but they consider it evil to worship the Holy One, blessed be He, Who is good.
who present darkness as light A thing which is destined to bring darkness upon them, they say, will bring light to them.
who present bitter as sweet Iniquity, [var. idolatry] which is destined to bring upon them bitter retribution, they say, will be sweet for them.
and sweet as bitter The sweet worship of the Holy One, blessed be He, they say, is bitter.

Verse 21

Verse 22

to mix strong wine Heb. לִמְסֹךְ. To mix (לִמְזֹג) strong wine. Preparation [of the beverage] is called מֶסֶךְ.

Verse 23

and the innocence of the innocent who are fit to be exonerated in court, they take away from him, and find him guilty in his suit, and rob him of his money.

Verse 24

Therefore this thing shall be to them...
as a flame of fire consumes stubble [lit.] as consuming the stubble a flame of fire.

and straw Jonathan renders: chaff, the straw of ears of grain; and like straw that the flame shrivels and turns to ashes.
like rot Like something that melts.
and their blossom Their greatness; just as the dust that is raised before the wind and goes away, so will it go away.

Verse 25

therefore [i.e.,] because of these deeds of theirs.
and the mountains have quaked [This is symbolic of] their kings and their princes.
like spittle Heb. כַּסּוּחָה, like spittle and vomit, which is expelled (נִיסָּח) from a person's body, which is repugnant. In the language of the Rabbis, it is called סָחִי and so (Lamentations 3:45): "Loathsome and rejected."
in the midst of the streets So they will be loathsome among the nations.
with all this that has come upon them.
His anger has not turned back They have not been rectified with their deeds to cause His anger to turn back.
and His hand is still outstretched to harm them.

Verse 26

And He shall raise i.e., the Holy One, blessed be He. an ensign to the nations and signal to them to gather and to come upon them. Raising an ensign (נֵס) is like a long pole (כְּלוּנָס), at the end of which they attach a cloth, [i.e., a flag,] and they climb to the top of a lofty mountain and see it from afar; and that is the sign for people to gather. Comp. (infra 49:22) "And to peoples I will raise My ensign (נִסִּי)"; comp. also (Numbers 21:8), "And set it upon a pole (נֵס)," meaning a pole (כְּלוּנָס), perche in French, but since it is for a sign, it is called נֵס.
And He will whistle sibler in O.F. This too is a sign for gathering.
from the end of the earth that they should come from afar to besiege Israel.
swiftly he will come The enemy [will come] upon them [swiftly,] as Scripture proceeds to explain.

Verse 27

None is weary or stumbles among them No one will be weary and no one will stumble in his running, to fulfill (supra v. 19), "Let Him hurry, let Him hasten," that they say before Him.
open up Heb. פָּתַח, an expression of untying, as (Genesis 24:32): "And he untied (וַיְפַתַּח) the camels."
nor will...be torn And they will not see any omen of defeat, because of which to fear to come.

Verse 28

like flint Jonathan renders: like a rock, similar to צוּר.
and his wheels the wheels of his chariots.

Verse 29

He has a roar like a lion His fear will be upon you like a lion.
and he will retrieve He will save it from all those who try to save it. יַפְלִיט is esmoucer in O.F. [to seize].

Verse 30

And he will growl That enemy [will growl] at the people of the Lord, mentioned above.
like the growling of the sea whose waves roar, so will he come with roaring armies.
and he will look to the land Heb. וְנִבַּט, an expression of looking. Israel will look and hope that the kings of the land, upon whom they rely, will assist them, like the matter that is stated (infra 31:1): "Those who go down to Egypt for aid."
and behold darkness for they will have no support. וְנִבַּט is in the passive voice (נִפְעַל) like וְלֹא נִפְתַּח, will not open up, וְלֹא נִתַּק, will not be torn, and the 'vav' causes the tense to be reversed to the future. Ediert esvuardeyd in O.F.
the distressed one and the light shall darken Comp. (infra 31:3) "And the helper shall stumble and the one who is helped shall fall." He who is distressed, upon whom the trouble has come, as well as he who comes to bring light to him, both of them will darken. Some interpret צַר as the moon, whose light was diminished, צַר [meaning narrow,] and אוֹר as the sun, [meaning light].
in its eclipse Heb. בַּעֲרִיפֶיהָ. When its darkening comes. An expression similar to (Deut. 32:2): "Shall drip (יַעֲרֹף) like rain," for so is the nature that when rain falls, the light darkens.

Chapter 6

Verse 1

In the year of the death i.e., when he was smitten with zaraath.
and His lower extremity Heb. וְשׁוּלָיו, comp. (Exodus 28:34) "On the hem (שׁוּלֵי) of the robe," meaning its lower extremity. I saw Him sitting on His throne in heaven with His feet in the Temple, His footstool in the Sanctuary, to pass judgment on Uzziah, who came to usurp the crown of the priesthood.

Verse 2

Seraphim stood above in heaven.
for Him i.e., to serve him, and so does Jonathan render: Holy servants are on high before Him.
with two he would cover his face so as not to look toward the Shechinah.
and with two he would cover his feet for modesty, so as not to bare his entire body before his Creator. And in Tanhuma (Emor 8), I saw that the feet were covered because they are like the sole of the foot of a calf, in order not to remind Israel of the sin of the golden calf.
and with two he would fly And with two he would serve [from Targum Jonathan].

Verse 3

And one called to the other They would take permission from one another so that one would not commence before [his fellows] and be guilty of [a sin punishable by] burning, unless they all commenced simultaneously. This is what was established in [the blessing commencing:] "...Who formed light," "the declaration of holiness, they all respond as one..." This is a Midrash Aggadah of the account of the Merkavah. And so did Jonathan render this.
Holy, holy, holy Three times, as the Targum renders.

Verse 4

And the doorposts quaked [Jonathan renders:] אֵילְוַת סְפֵי, they are the doorposts of the entrance, which are measured with the measurements of cubits in the height and in the width, and they are the doorposts of the Temple.
from the voice of him who called [i.e.,] from the voice of the angels calling. This took place on the day of the earthquake, about which it is stated (Zechariah 14:5): "And you shall flee as you fled on the day of the earthquake in the days of Uzziah." On the day that Uzziah stood, ready to burn incense in the Temple, the heavens quaked, [attempting] to burn him, as if to say that his punishment should be by burning, as it is said (Num. 16:35): "And it consumed the two hundred and fifty men." For this reason, Scripture calls them seraphim, for they attempted to burn him. The earth quaked, attempting to swallow him up, thinking that his punishment should be that he be swallowed up like Korah, who contested the priesthood. Thereupon, a heavenly voice emanated and said (ibid. 17: 5), "And there shall not be" another man contesting the priesthood "like Korah" to be swallowed up, "and like his assembly" to be burnt, but, "as the Lord spoke by the hand of Moses," in the thornbush (Exodus 4:6), "Now bring your hand into your bosom," and he took it out, stricken with zaraath like snow, here too, the zaraath shone on his forehead."
and the House became filled with smoke Was filled with smoke [i.e., even though the future tense is used, the past is meant].

Verse 5

for I am lost I will die, for I was not worthy of seeing the Countenance of the Shechinah. We find a similar statement made by Manoah (Judges 13:22): "We shall surely die, for we have seen God."
I am lost Heb. נִדְמֵיתִי, comp. (Zephaniah 1:11): "The entire people of Canaan is broken (נִדְמָה)."
people of unclean lips that are defiled with sins [from Jonathan].

Verse 6

a glowing coal Heb. רִצְפָּה, a coal, and similarly, (I Kings 19:6) "a cake baked on hot coals (עֻגַּת רְצָפִים)," like עֻגַּת רְשָׁפִים. In regards to Isaiah and Elijah, however, it is written with a 'zadi,' רִצְפָּה, because they spoke ill of Israel. This one [Isaiah] called them a people of unclean lips, and this one [Elijah] said, (ibid. 10) "For...have forsaken Your covenant." Said the Holy One, blessed be He, to the angel, "Break the mouth (רְצוֹץ פֶּה) that spoke ill of My children."
with tongs Heb. (בְּמֶלְקָחָיִם) with tongs.
he had taken it from upon the altar that was in the forecourt.

Verse 7

And he caused it to touch my mouth... "...and your iniquity shall be removed" This is to cause pain, to atone for your iniquity that you degraded Israel. And his strength was great, for the angel was afraid to take it without tongs, yet he caused it to touch the prophet's lip, and he [the prophet] was not injured. [This is found] in Tanhuma (ibid.) This is [the meaning] of what Scripture states (Joel 2: 11): "For His camp is very great," these are the angels; "and stronger" than they "are those who fulfill His word"these are the prophets (Tanhuma ibid.). Jonathan renders: "And in his hand was a glowing coal," to mean, "And in his mouth was speech." The expression רִצְפָּה: [means a thing refined in the mouth and with the tongue] (רָצוּף בְּפֶה). "From upon the altar," he received the speech from the mouth of the Holy One, blessed be he, from His throne in Heaven, which was directed opposite the altar that was in the Temple.

Verse 8

Whom shall I send to admonish Israel? I sent Amos, and they called him, ‘Pesilus,’ because he was tongue tied, [’Pesilus’ being the Greek word for tongue-tied.] He prophesied two years before the earthquake, and the Israelites would say, The Holy One, blessed be He, left over the whole world and caused His Shechinah to rest on this tongue-tied one, as is stated in Pesikta.

Verse 9

Indeed you hear I say to you, Indeed you hear, but you do not strive to understand, and indeed you see miracles that I have performed for you, yet you do not strive to know Me.

Verse 10

This people’s heart is becoming fat [This structure] הַשְׁמֵן resembles (Exodus 8:11), “And making his heart heavy (הַכְבֵּד),” an expression of a continuous action. Their heart continuously becomes fatter, angrajjsant in O.F., and his ears are becoming heavier and heavier, [i.e., harder and harder] of hearing.
and his eyes are becoming sealed Plastered, comp. (infra 44:18) “For their eyes are plastered from seeing.” הִטּוּחַ (Leviticus 14:43) is translated into Aramaic as דְּאִתְשַׁע. We, thereby, equate the two words שָׁעַע and טָח.
lest he see with his eyes They intended not to hearken to the words of the prophets, for they fear lest His words please them, and they will understand with their heart, and return to Me, and this will be their cure.

Verse 11

Until when will they make their heart heavy and not listen?
And He said I know that they will not repent until retribution comes upon them and they go into exile, and the cities will be desolate without inhabitants.
lies waste and desolate an expression of solitude, without an inhabitant.

Verse 12

and the deserted places be many For the land will be abandoned by them, and this is the explanation of the language: Deserted places will increase in the midst of the land.

Verse 13

And when there is yet a tenth [And when they are diminished to one out of ten (Rashi ms.)] even upon this remnant will I return My hand as a purge after a purge, and it will be purged until only completely righteous men will remain, who will repent wholeheartedly.
like the terebinth and like the oak which, at the time of their casting, when they cast off their leaves during the fall, one casting after another casting, until nothing is left in it except the trunk, they too, the holy seed found in its midst, adhering to their holiness, they will be to Me as the trunk; another explanation of מַצַּבְתָּהּ is: its planting. Therefore, I will not destroy them, for I planted them as holy seed. Some explain that there was a Shallecheth Gate in Jerusalem, as it is stated

in Ezra (I Chron. 26:16, written by Ezra), and there, terebinths and oaks were planted.

Chapter 7

Verse 1

And it came to pass in the days of Ahaz What did Scripture see to trace his lineage? But, since the end of the verse states: "And he could not wage war against it," it teaches you that the merit of his forebears stood him in good stead. The ministering angels said before the Holy One, blessed be He, Woe! Who is this wicked man who has become king? He replied to them, He is the son of Jotham; he is the son of Uzziah. His forebears were righteous. I, therefore, do not wish to harm him. This is the meaning of the words, "and he could not wage war against it," because of the merit of his forefathers. [This is found in Gen. Rabbah 63:1.]

Verse 2

And it was told to the House of David Since he was wicked, Scripture did not mention his name.
Aram has allied itself with Ephraim lit. has rested upon Ephraim. The king of Aram has joined the king of Israel to attack you. נָחָה is the feminine gender, since the kingdom (מַלְכוּת) joined. Posad in O. F., lay, comp. (Exodus 10:14) "And it rested (וַיָּנַח) in all the boundary of Egypt."
and his heart... trembled Since each one individually had already waged war with him and defeated him, as it is said (II Chron. 28:5): "And the Lord his God delivered into the hand of the king of Aram...," and it states further (v. 6): "And Pekah son of Remaliah slew 120,000 men." Both verses are in Chronicles.
as the trees of the forest tremble The sound of trees that do not produce fruit is heard more than that of all fruit trees [var. the sound of fruit trees], as is [found] in Gen. Rabbah (16:3).

Verse 3

and Shear yashuv your son The small remnant that will return to Me through you, and they are like your sons.
to the edge of the conduit There you will find him. תְּעָלַת is fosed [a ditch] in O.F.
the upper pool A type of gathering of water that is made for fish.
upper On the incline of the mountain, and there is one below it at its base.
the washer's field A field in which the washers spread out laundry to dry. So did Jonathan render this. Our Rabbis expounded that Ahaz humbled himself before Isaiah and placed on his head a washer's utensil, i.e., he inverted a vessel on his head [i.e., a perforated vessel used by the washers, with which they sprinkle water on the clothing].

Verse 4

Feel secure Heb. הִשָּׁמֵר. Sit tranquilly like wine on its lees (שְׁמָרָיו).
smoking stubs of firebrands Consider them as stubs of firebrands whose flame has been extinguished. אוּדִים is tisons [embers] in French.

Verse 5

Verse 6

and provoke it Let us provoke them to war.
and annex it to us Heb. וְנַבְקְעֶנָּה. Let us even it out with us like a valley (בִּקְעָה) that is even. And so does Jonathan render: And let us even them with us, that they should be even with the ten tribes under one king.
one who is good for us Heb. בֶּן טָבְאַל [a combination of the words: טוֹב אֵל,] good for us; so did Jonathan render it. It is also possible to interpret it as: טוֹב אַל, not good in the eyes of the Omnipresent, and according to the calculation of the letters of 'al-bam,' Tov'al is Ramla. 'Teth' equals 'resh'; 'beth' equals 'mem'; 'aleph' equals 'lammed.' Hence, "ben tov'al" equals 'ben Ramla.'

Verse 7

Neither shall it succeed This plan of theirs, that Judah should be subordinated under them.

Verse 8

For the head of Aram that is Damascus, and Jerusalem has nothing with them.
and the head of Damascus is Rezin In Damascus he shall be head, but not in Jerusalem, and also as regards Pekah and the ten tribes in another sixty-five years from the day it was decreed in the days of Amos (7:11): "And Israel shall surely be exiled from upon its land."
Ephraim shall be broken, no longer to be a people Ephraim shall be shattered, no longer to be a people, for Sennacherib will exile them with their king, Hoshea son of Elah. Go out and calculate from Amos' prophecy until the ten tribes were exiled, and you will find them to be sixty-five years. Amos' prophecy was two years before Uzziah was stricken, as it is stated (Amos 1:1): "Two years before the earthquake." And Uzziah was stricken for twenty-five years, plus these two years, giving us a total of twenty-seven years. Add the sixteen years of Jotham and the sixteen years of Ahaz and six years of Hezekiah, as it is stated (II Kings 18:10, 11): "And they captured it [at the end of three years]; in the sixth year of Hezekiah, which is the ninth year of Hoshea, king of Israel...And the king of Assyria exiled Israel to Assyria." Here are sixty-five years. Now how do we know that the duration of Uzziah's state as a confirmed metzora was twenty-five years? For it is stated (ibid. 15:1): "In the twenty-seventh year of Jeroboam the king of Israel, Azariah the son of Amaziah the king of Judah, became king." Is it possible to say this? Did not Uzziah and Jeroboam reign simultaneously, according to the calculation you will find in the Book of Kings (See Rashi II Kings 14:22)? Rather he reigned a plagued kingship. In the twenty-seventh year he was stricken, and he reigned for fifty-two years. It is impossible, however, to count "and in another sixty-five years" from the day that Isaiah said this prophecy, for he said it in the days of Ahaz, and they were exiled in the sixth year of Hezekiah. In this manner it is explained in Seder Olam (ch. 28), that Scripture counted from the prophecy of Amos.

Verse 9

if you do not believe My prophecy, you, Ahaz, and his people, for I know that you are wicked.
it is because you cannot be believed There is no truth in you.

Verse 10

And the Lord continued [Jonathan paraphrases:] And the prophet of the Lord continued.

Verse 11

Ask for yourself a sign for this thing, for I know that you do not believe the words of the Holy One, blessed be He.
ask it in the depths Heb. הַעֲמֵק שְׁאָלָה. Go down to the depths and ask. שְׁאָלָה is like, "שְׁמָעָה, hear, סְלָחָה, forgive" (Daniel 9:19). Ask for a sign in the depths of the abyss, to resurrect a dead person for you, or go up to the heights above to ask for a sign in the heavens.

Verse 12

and I will not test I do not wish that His Name be hallowed through Me.

Verse 13

to weary men God's prophets.
that you weary, etc. For He knows that you do not believe in Him, and you weary Him with your wickedness.

Verse 14

the Lord, of His own, shall give you a sign He will give you a sign by Himself, against Your will.
is with child This is actually the future, as we find concerning Manoah's wife, that the angel said to her (Judges 13:3): "And you shall conceive and bear a son," and it is written, "Behold, you are with child and shall bear a son."
the young woman My wife will conceive this year. This was the fourth year of Ahaz.
and she shall call his name Divine inspiration will rest upon her.
Immanuel [lit. God is with us. That is] to say that our Rock shall be with us, and this is the sign, for she is a young girl, and she never prophesied, yet in this instance, Divine inspiration shall rest upon her. This is what is stated below (8:3): "And I was intimate with the prophetess, etc.," and we do not find a prophet's wife called a prophetess unless she prophesied. Some interpret this as being said about Hezekiah, but it is impossible, because, when you count his years, you find that Hezekiah was born nine years before his father's reign. And some interpret that this is the sign, that she was a young girl and incapable of giving birth.

Verse 15

Cream and honey he shall eat [i.e.,] the child [shall eat,] for our land shall be replete with all good.
when he knows to reject bad and choose good Heb. לְדַעְתּוֹ [lit. to his knowledge], when he knows to reject bad and choose good. Now whence will we have this plenty? Is not our land desolate now from the troops of the kings of Aram and Pekah the son of Remaliah?

Verse 16

For, when the lad does not yet know to reject bad and choose good the land shall be abandoned by its inhabitants, [i.e.,] the land of Rezin and the land of Pekah.

you dread and fear its two kings, Rezin and Pekah, for in that year the king of Assyria marched on Damascus since Ahaz hired him, as it is stated in the Book of II Kings (16:9): "And seized it and exiled its inhabitants to Kir, and he slew Rezin," and in that very year (ibid. 15:30), "Hoshea the son of Elah revolted against Pekah the son of Remaliah, and he struck him and slew him...in the twentieth year of Jotham," which was the fourth year of Ahaz.

Verse 17

The Lord shall bring upon you and upon your people "And yet greater that this, the Lord shall bring upon you and upon your people [ms]. Upon Hezekiah your son, who will reign after you," but since he was righteous, he did not call him his son.
days which have not come since the day the kingdom of the House of David was divided, and Ephraim seceded from Judah. And what are the days? The days of the army of the king of Assyria, and even then [lit. in them], a miracle shall be performed for Judah, and so we find in II Chron. (28:20) that he came first upon Ahaz, for it is written: "And Tilgath-Pilnesser [not as in printed editions] came upon him and distressed him, but did not strengthen him." And in the days of Hezekiah his son, the miracle was performed.

Verse 18

the Lord shall whistle Shall signal them that they assemble.
to the "fly" Armies as numerous as flies, will come from Egypt with Sennacherib.
the canals of Egypt Since all the land of Egypt is made into canals, for rain does not fall there, but the Nile rises and waters it.
and to the "bee" An army of heroes who sting like bees.

Verse 19

in the desolate valleys Heb. נַחֲלֵי means valleys, i.e., fallow fields.
and in the clefts of the rocks to ambush. נְקִיקֵי is synonymous with נְקָרוֹת הַצּוּר.
and in the thornbushes the places of the thorns called broces [briars]. And similarly (infra 55:13): "Instead of the thornbush (הַנַּעֲצוּץ) the fir tree shall come up."
the shrines houses of praise [from Jonathan].

Verse 20

the Lord shall shave with the great razor Heb. (שְׂכִירָה), comp. (Jer. 46:21) "Also its officers (שְׂכִירֶיהָ) in its midst," which Jonathan renders: its great ones.
on the other side of the river Of those who dwell on the other side of the river, and of which of those dwellers? The king of Assyria, the head He will shave and the hair of the legs. Since it is in the construct state, it is voweled with a 'pattach,' (שַׂעַר) instead of (שַׂעֲרָ).
shall be entirely removed Will be destroyed. The shaving is the slaying, and the razor is the sword.
the head This symbolizes the king.
the legs [This symbolizes] his camps [from Jonathan].
the beard [This symbolizes] the governors [from Jonathan]. But our Rabbis said that this literally refers to shaving, and the removal of the beard is by singeing it with fire. "The beard" refers to the beard of Sennacherib, as is found in the Aggadah of the chapter entitled, 'Chelek.'

Verse 21

a man shall keep alive and since the land will be empty, for the armies will pillage the livestock, and in the few that remain I will give a blessing.

Verse 22

And it shall be, because of the plentiful milk that these two sheep will produce, they will despise the milk and eat the cream, which is the fat of the milk.
everyone left The righteous who were saved from the sword of Sennacheribhe is bringing them good news, that sustenance will be prepared for them after that desolation.

Verse 23

And it shall come to pass on that day that the land will be desolate, there will be a place where there were, before the coming of the armies. a thousand vines worth a thousand pieces of silver will be for the worms and the thorns, for their owners will abandon them and flee, and they will be overgrown by thorns and worms and scorpions.

Verse 24

With arrows and with a bow shall one come there Everyone who wishes to enter therein, will require a bow and arrows in his hand, to save himself from wild beasts, snakes, and scorpions.

Verse 25

And all the mountains where there are wheat fields fit for grain.
that will be dug with a spade It is a kind of shovel called fosojjr in O.F.
the fear of worms and thorns For in them they will engage to sow grain for food, for it is impossible without grain, but the vines will be neglected, for that generation of Hezekiah will return to Me to engage in the Torah, and not to drink wine, as it is [stated] in [the chapter of] “Chelek” (San. 94b): They searched from Dan to Beer-sheba, and did not find any man who was not well-versed in the laws of prohibition and permissibility and ritual defilement and purity. And concerning that generation, Scripture says: And it shall come to pass, that every place, etc. This is what is stated (Prov. 25:1): “Which the men of Hezekiah, king of Judah, strengthened.”
and it shall be for the pasture of oxen There their cattle will graze on fat pastureland.

Chapter 8

Verse 1

scroll Heb. גִּלְיוֹן, like מְגִלָּה. ([Mss. add:] Or a tablet.)
in common script In script which any man who reads it can skim through quickly, even a very common man, even if he is not intelligent. In this manner Jonathan renders: in a distinct script.

to hasten loot, speed the spoils For Sennacherib to come and to loot all the possessions of the ten tribes and to speed Nebuchadnezzar to pillage Zedekiah and his generation.

Verse 2

And I will call to testify for Myself also in those days, in the days of Jehoiakim, concerning that calamity, destined to befall them, two trustworthy witnesses, one to foretell for them the evil that was destined to come upon them, viz. Uriah the priest, whom Jehoiakim dispatched, as it is said (Jer. 26: 20): "And also a man was prophesying in the name of the Lord, Uriah the son of Shemaiah from Kiriath-jearim, and he prophesied concerning this city and concerning this land, according to all the words of Jeremiah."
and Zechariah the son of Jeberechiah who prophesied in the second year of Darius (Zech. 8:4): "Old men and old women will again sit in the streets of Jerusalem." Uriah is a sign for Zechariah. If you see that Uriah's prophecy is fulfilled, you can expect that Zechariah's will likewise be fulfilled, just as I have called to testify concerning Sennacherib, Amos and Isaiah; Amos for the calamity of the ten tribes (Amos 7:11): "And Israel shall surely be exiled," and Isaiah for his promise to Hezekiah (Isaiah 32,33) [when he would reign].

Verse 3

and she bore a son He is the very son whom the prophetess called Immanuel, since the Holy One, blessed be He, would be at the aid of Hezekiah when he would reign. [It is impossible to say that it was another son, for we learned [in Seder Olam ch. 22] that in the fourth year of Ahaz, this prophecy was said, and in the fourth year of Ahaz, Pekah was assassinated, and it is impossible for two children to be born in one year, one after the other.] And Isaiah his father called him Maher-shalal-hash-baz, because of the calamity destined to befall Rezin and the son of Remaliah, who were coming to wrest the kingdom from the House of David and to curtail the kingdom of Hezekiah.

Verse 4

the wealth of Damascus...shall be carried off And [the] king of Assyria went up to Damascus and seized it (II Kings 16:9).
and the plunder of Samaria After Pekah was assassinated, and Hoshea reigned, Shalmaneser, king of Assyria, went up against him, and Hoshea became his vassal, and gave him tribute and a bribe (ibid. 17:3). That is the plunder of Samaria. All this took place in the fourth year of Ahaz.

Verse 5

Verse 6

the waters of the Shiloah that flow gently [i.e., they rejected] the kingdom of the House of David, which leads them gently, like the waters of the Shiloah that flow gently [Jonathan]. Shiloah is a spring, known as Gihon and Shiloah. Here he prophesied concerning Shebna and his company who wanted to rebel against Hezekiah, for they rejected him since they saw that he did not choose a regal table, but would eat a litre of vegetables and engage in the Torah. Concerning him, it is stated (Prov. 13:25): "A righteous man eats to satiate his body." They saw Pekah son of Remaliah eat forty seahs of pigeons for dessert. They would ridicule

Hezekiah and say, Is this one fit to be a king? There is no king but Rezin and the son of Remaliah. They were fit to rule in their lifetimes. And this is the meaning of: "And rejoice in Rezin and the son of Remaliah." The Holy One, blessed be He, said to them, Do you desire eaters? I will bring many eaters upon you. "Behold the Lord brings upon them the mighty...waters of the river" instead of the weak and gentle waters of the Shiloah.

Verse 7

and it will overflow [i.e.,] the river [will overflow].
and all its distributaries Its waters will surge to rise over all the distributaries of the outflow of its waters.
and go over the swelling river [will go] over all its banks its high banks. Those are its upright banks in the place where the river flows between its upright banks, and it is like within a gutter.

Verse 8

into Judah into the land of Judah.
overflowing with might.
up to the neck up to the main part of the strength of their neck. And Jonathan renders: Up to Jerusalem he will reach. the neck their strength.
the tips of his wings A small joint at the end of the wing is called מָטוֹת, and I saw in Tanhuma (Tazria 8, Buber 10): How big are the wing tips of the rooster? [One sixtieth of his wings, symbolizing] one sixtieth of Sennacherib's forces.
will fill the breadth of the land of Judah.
Immanuel This is the tribe of Judah, whom the Holy One, blessed be He, promised to be with in the days of Hezekiah, as the words of the prophetess, who named her son Immanuel.

Verse 9

Join together Heb. (רֹעוּ), an expression similar to (Prov. 27:10): "Your friend and your father's friend (רֵעֲךָ וְרֵעַ אָבִיךָ), as Jonathan renders: Join together. Join together, armies of Sennacherib.
and be broken Heb. וְחֹתּוּ i.e., you shall be broken.
Gird yourselves and be broken You may gird yourselves with all sorts of might, but, eventually, you shall be broken.

Verse 10

Take counsel [This is] the imperative form.

Verse 11

with the overwhelming power of prophecy [Lit., with strength of the hand.] When the prophecy became more intensive over me, when He continued to speak concerning this matter, as it is written above (v. 5): "And the Lord continued to speak to me." And in this language, Ezekiel said, (3: 14): "And the hand of the Lord became strong over me." This is an expression of prophecy.
and admonished me from going... He warned me not to participate in the counsel of Shebna the scribe and his company, who conspired to rebel against Hezekiah, as is related in Sanhedrin (26a), to which there is an allusion in this Book (below 22:15): "Go, come to this voluptuary, to Shebna who is appointed over the Temple."
and He admonished me like "and to admonish me."

Verse 12

‘You shall not call a band You of Hezekiah’s company, even though they (sic) are fewer than Shebna’s company, you shall not say: We decide according to the majority (Exodus 23:2. See Rashi ad loc.).
to all that this people that is with Shebna, says, for this is a band of the wicked and is not counted, and so it is as regards the ten tribes, who formed an alliance with the kings of Egypt.
and you shall not fear what it fears [i.e.,] what this people fears, for they say to you to fear Sennacherib and to make peace with him.
you shall not fear...nor attribute strength You shall not say that he is strong. So did Jonathan translate: You shall not say strong.

Verse 13

He gives you strength Heb. (מַעֲרִיצְכֶם).

Verse 14

And it shall be for a portent That plan that Shebna plotted and that Pekah plotted to overthrow the kingdom of the House of David, shall be an omen [a preparationmss.] of the disaster destined to befall them.
for a portent Heb. לְמִקְדָּשׁ, comp. (Num. 12:18) “Prepare yourself (הִתְקַדְּשׁוּ) for the morrow.”
and for a stone upon which to dash oneself upon which the feet are dashed. This is an expression of stumbling, as (in Jeremiah 13:16): “[Before] your feet are dashed (יִתְנַגְּפוּ),” (Psalms 91: 12), “Lest you dash (תִּגֹּף) your foot on a stone.”
and for a rock upon which to stumble This is synonymous with “a stone upon which to dash oneself,” for a rock is a stone.
for the two houses of Israel who came to be for a snare and a trap for the inhabitants of Jerusalem. Now who are the two houses? Pekah son of Remaliah and his company and Shebna and his company.

Verse 15

And many shall stumble upon them Upon those stones, these two and their companies shall fall into the hands of their enemies; Pekah was assassinated, for Hoshea assassinated him, and the ten tribes fell into the hands of Sennacherib; and Shebna went out of Jerusalem when Sennacherib abandoned it to march on Tirhakah, king of Cush. He took along Shebna and his company and went away.

Verse 16

Bind this warning All this is part of the prophecy stated above (v. 11): “For so has the Lord said to me,” and He said further to me, “Bind this warning (תְּעוּדָה),” an expression similar to (Deut. 8: 19): “I warn (הַעִדֹתִי) you today,” an expression of warning. Bind My warning and seal the Torah on the heart of My disciples. Your disciples who fear My Name are called “disciples of the Lord.” And if you say that the expression of binding does not apply to the study of the Torah, it does indeed apply, as it is said (Prov. 6:21): “Bind them upon your heart always.”

Verse 17

And I will wait for the Lord Said Isaiah: I wait for the Lord, Who hides His countenance from the ten tribes. I hope for Him to fulfill these my words, and to save the House of David.

Verse 18

Behold, I and the children...for signs For two signs: the disaster in store for Pekah, as the child was called Maher-shalal-hash-baz, and the salvation of the House of David, as the child was called Immanuel. This is the solution of the matter according to its simple meaning. According to Midrash Aggadah in Genesis Rabbah (4:2), however, [it deals with Ahaz, who locked (lit. held, אָחַז in Heb.)] the synagogues and the study-halls, lest the children of the schools study Torah. He said, "If there are kids, there are no bucks. If there are no bucks, there are no flocks. If there are no flocks, there is no Shepherd. I will cause Him to remove His presence." The prophet said to him: "No matter how much you bind the testimony and seal the Torah to close it up, so that it shall not be found in Israel, it shall not avail you."
[17] And I will wait for the Lord, Who hides His countenance... There is no harsher prophecy than that time when Moses said (Deut. 31:18): "And I will surely hide My countenance on that day." And even on that very day, He promised them, "And this song shall testify before him as a witness, for it shall not be forgotten from the mouth of his seed" (ibid.).
[18] Behold, I and the children etc. They are the disciples, who are as dear to me as children; they shall be for signs and wonders that the Torah will survive [in Israel through them].

Verse 19

And when they say to you Said Rabbi Simon: Beeri, the father of Hosea son of Beeri, prophesied these two verses, but, since they were not enough for a Book, they were attached to "Isaiah." And he prophesied them concerning the exile of the ten tribes, when Sennacherib exiled the Reubenites and the Gadites, and he exiled him with them, as it is said (I Chron. 5:6): "Beerah his son, whom Tilgathpilneser exiled; he was the prince of the Reubenites."
And when they say to you [i.e., when] the nations [say to you].
Inquire of the necromancers...who chirp and who moan This is a derogatory expression, for they have not even any speech, but like these birds who chirp with their voice. The expression of chirping and moaning applies to birds, as below (48:14): "Like a swift or a crane I chirp, I moan like a dove." Similarly, we find the expression of chirping in regards to a low voice, as it is said (infra 29:4): "And your voice shall be like a necromancer from the earth, and from the dust shall your speech chirp."
Does not this people inquire of its God? This shall be your reply: Does not a people like us, who has a God like our God, inquire of its God? Would you tell us to be like you, to inquire of the needs of the living from the dead?

Verse 20

For the Torah and the warning This is related to the above: Shall we inquire of the dead for the Torah and for the warning for the living, to instruct us what to do? All this is according to the Midrash. According to the simple meaning, however, we can interpret: And when they say to you...This is the end of his prophecy, for he said (v. 11), "and admonished me from going in the way of this people," and the Holy One, blessed be He, admonished the prophet and Hezekiah's company, that when Shebna and his company, who will see Hezekiah condemning idolatry, say to you, Inquire of the necromancers and those who divine by the Jidoa bone, and select idolatry as the early forefathers did, and switch the kingdom over to Sennacherib. Does not every people inquire of its god, they worship idols and inquire for the living of the dead? You too should do this.

for the Torah and for the warning This shall be your reply, that you shall observe the Torah, as it is said above, “Bind the warning, seal the Torah, and do not believe their words.”
if they will not say the likes of this that it has no light Heb. אֵין לוֹ שַׁחַר. Since you will reply to him [to themms.] this answer, you will see and hear whether the honest people among them will not concur with your statement, and say, The likes of this thing is true, that the god, the necromancer, and the diviner by the Jidoa bone, have no request”; i. e., it is not proper to request of him, [explaining שַׁחַר as “request.”] In this manner, Jonathan rendered it. The Midrash Aggadah (Lev. Rabbah 6:6) explains: For himself, he cannot make the dawn shine, for he has no eyes and cannot see. How can he make it shine upon others? Another explanation is: If they do not say to you the likes of this thing Now you will see whether they will not say the likes of this thing, namely, “Inquire of the necromancers and of those who divine by the Jidoa bone.” Even though there is no “light” and no substance in this thing, they will not be ashamed.

Verse 21

And the one who passes therein shall suffer hardships and hunger This refers to the above. What is mentioned at the beginning of the section? “And He admonished me from going in the way of this people.” And he explained what that way is, viz. “You shall not call a band...” the union of the ten tribes, who will unite with the kings of Egypt, and he delineated their punishment: “And it shall be for a portent, and they shall stumble on them,” and the entire section.
and shall pass therein [i.e.,] the one who passes on that way in abandoning the Holy One, blessed be He and relying upon the kings of Egypt.
shall suffer hardships Difficult circumstances.
He shall be wearied by hardships and hunger For the harshness of the siege and the oppression shall come upon them during the siege, the three years that Sennacherib besieged Samaria.
and it shall come to pass, when he is hungry and wroth, he shall curse the calves and the baalim that they worshipped.
and he will turn to Heaven to beseech the Holy One, blessed be He, and He will not listen, for the verdict will have been sealed. Jonathan, too, rendered it in this manner.

Verse 22

And he shall look to the land perhaps he will find aid. [This refers to the incident] that Hoshea son of Elah sent messengers to So the king of Egypt (II Kings 17:4).
and behold distress For they will not aid him, and also Shebna defected to Sennacherib, to his detriment.
weariness of oppression Heb. מְעוּף צוּקָה, weariness of oppression.
and to the darkness he is lost And through the darkness he is lost, for the expression of נִדּוּחַ [applies to darkness], as (Jer. 23:12): “Therefore, their way shall be to them like slippery land in the darkness; they shall be lost and fall upon it.” And to the darkness they shall be lost.

Verse 23

For there is no weariness for the one who oppresses her For the king of Assyria, who was given the mission to oppress and to besiege her and their land [(var.) your land], is neither weary nor slothful to come upon them as many as three times: one in the days of Pekah, when he took Ijon,

Abel-beth-maacah,... and Kedesh,...and Galilee, the entire land of Naphtali (II Kings 15:29). And that exile took place in the fourth year of Ahaz, and in the twelfth year, "the Lord incited Pul, the king of Assyria... and exiled the Reubenites, the Gadites, and the half tribe of Manasseh." This verse is in Chronicles (I 5:26). This exile took place in the twelfth year of Ahaz, at the beginning of Hoshea's revolt, as is stated (II Kings 17:4): "And the king of Assyria found conspiracy in Hoshea," after he had subordinated himself to him for eight years. Although the calculation is not explicit in the Bible, it is, nevertheless, possible to deduce it from the Baraitha of Seder Olam (Ch. 22). The third exile took place in the sixth year of Hezekiah, the ninth year of Hoshea's revolt, when Samaria that is the capital was captured, and everyone was exiled. That is what is stated here, for there is no weariness for the adversary, who will oppress her, [i.e.,] the land of Israel mentioned in the passage, "And he shall look to the land."
like the first time, he dealt mildly, [exiling only] the land of Zebulun This middle exile will be like the one of the first time, when he dealt mildly to exile the land of Zebulun and Naphtali, for also in the second one, he exiled but the two and a half tribes who were on the other side of the Jordan, but the last one was the third removal.
he dealt harshly Heb. הכביד. He swept (מכבד) everything away, like one who sweeps (מְכַבֵּד) a house. This can also be interpreted as an expression of harshness according to the context of the verse, which commences first with an expression of "dealt mildly, [exiling only] the land of Zebulun," he said, "He dealt harshly." When Isaiah said this prophecy, the first ones had already been exiled.
the way of the sea [Those dwelling by the Sea of Tiberias] (Kinnereth): that is the land of Naphtali, concerning whom it was said (Deut. 33:23): "The sea and the southland you shall inherit."
the other side of the Jordan That is the second exile, that of Reuben and Gad.
the attraction of the nations Heb. (גְּלִיל הַגּוֹיִם). That is the entire land of Israel, which would roll (גּוֹלֶלֶת) to it all the nations, for all longed for it and came to it for commerce, like the matter that is stated (Jer. 3:19): "A heritage desired by hosts of nations." Jonathan, however, rendered this differently.

Chapter 9

Verse 1

The people who walked in darkness The inhabitants of Jerusalem, who were darkened by their concern [of falling into the hands] of Sennacherib. Comp. with what Hezekiah said (infra 7:3), "This day is a day of distress, debate, and blasphemy."
have seen a great light with Sennacherib's downfall.

Verse 2

You have aggrandized this nation They have become aggrandized to all who hear of them, when the nations heard the miracles that were performed for them.
You have magnified the joy for them Heb. לוֹ, [lit. for him.] And not for his enemies. It is written לֹא, [spelled 'lammed aleph,' meaning 'not,'] since Hezekiah's joy was incomplete, because, at that time it was said to him (infra 39:6), everything in your palace...will be carried off to Babylonia."

like the joy of harvest Jonathan renders: like the joy of the victors of a battle, which is similar to the harvest; those who slay men cut throats. Scripture deviated from being explicit [lit. changed its language] to expound that the miracle took place on the night of the harvest of the omer.
as they rejoice when they divide spoils of Egypt in Moses' time, for here, too, they divided the spoils of Cush and Egypt and the coveted treasures of all the nations, for, when he returned from Tirhakah, king of Cush, he came to Jerusalem with all the treasures of Cush and Egypt, as it is stated (infra 45:14): "The toil of Egypt and the merchandise of Cush and the Sebaites..." And all this Hezekiah and his people plundered.

Verse 3

For the yoke of his burden The yoke which was a burden to Hezekiah, and that he bent his shoulder for this heavy burden to pay harsh tribute, and the rod with which he had oppressed Hezekiah.
have You broken You broke them together in one night.
like the day of Midian in Gideon's time, for they, too, fell together in one night, and on the night of the harvest of the Omer, as it is said (Judges 7:13): "And behold, a roasted cake of barley bread tumbled into the camp of Midian."

Verse 4

For, every victory shout sounds with clamor Heb. כִּי כָל-סְאוֹן סֹאֵן בְּרַעַשׁ. Some (Machbereth Menachem, p. 125, who claims that the root is סא interpret this as an expression of a 'seah' and a measure, as our Rabbis expounded it (Sotah 8b, Tosefta 3:1, Mid. Psalms 91:2, [where the Rabbis interpret this passage to mean that a person is rewarded with the same measure he metes out to others]), but, according to the simple interpretation of the language of the Scriptures, it is impossible to explain it as an expression [of a 'seah,'] since the 'vav' and the 'nun' are not radicals but like שָׁאוֹן from שׁוּאָה, and הָמוֹן from הוּמָה, and רָעוֹן from רָעָה, this root will not assume a verb form with a 'nun' to say סוֹאֵן, but סוּאָה, just as from הָמוֹן, we say הוּמָה, and from שׁוּאָה ,שָׁאוֹן, but one does not say: שׁוֹאֵן ,הוֹמֵן ,חוֹרֵן. I [therefore,] say that its interpretation is according to the context, and that it is hapax legomenon in Scripture. Its interpretation is an expression of a shout of victory in battle. [We, therefore, explain the words: כִּי כָל-סְאוֹן סֹאֵן בְּרַעַשׁ as follows:] The sound of [var. every] victory of any victor in war, is with clamor; it is the galloping of horses and the striking of shields against each other. And the garments of those killed in battle wallowing in blood. But in this victory there is no clamor, and there is no blood.
but this shall be burnt He shall be burnt, consumed by fire.

Verse 5

For a child has been born to us Although Ahaz is wicked, his son who was born to him many years ago [nine years prior to his assuming the throne] to be our king in his stead, shall be a righteous man, and the authority of the Holy One, blessed be He, and His yoke shall be on his shoulder, for he shall engage in the Torah and observe the commandments, and he shall bend his shoulder to bear the burden of the Holy One, blessed be He.
and...called his name The Holy One, blessed be He, Who gives wondrous counsel, is a mighty God and an everlasting Father, called Hezekiah's name, "the prince of peace," since peace and truth will be in his days.

Verse 6

To him who increased the authority To whom will He call this name? To the king who increases the authority of the Holy One, blessed be He, upon himself, to fear Him.
authority an expression of government. [This is to refute those who disagree with us [the Christians]. But it is possible to say that "Prince of Peace," too, is one of the names of the Holy One, blessed be He, and this calling of a name is not actually a name but an expression of (var. for the purpose of) greatness and authority. Comp. (Ruth 4:11) "And be famous (וְקָרָא שֵׁם) in Bethlehem. Also (II Sam. 7:9, I Chron. 17:8): "And I shall make for you a name." Here too, Scripture means, "And He gave him a name and authority."]
and for peace which is given to him, there will be no end, for he had peace on all his sides, and this "end" is not an expression of an end to eternity, but there will be no boundaries. On the throne of the kingdom of David shall this peace be justice and righteousness that Hezekiah performed.
and for peace Heb. וּלְשָׁלוֹם. This 'vav' is to rectify the word, thus: He [Hezekiah] increased the authority upon his shoulder, and what reward will He [God] pay him? Behold, his peace shall have no end or any limit.
from now and to eternity The eternity of Hezekiah, viz. all his days. And so we find that Hannah said concerning Samuel (I Sam. 1:22): "and abide there forever." And, in order to refute those who disagree [i.e., the Christians, who claim that this (Prince of Peace) is their deity], we can refute them [by asking], What is the meaning of: "from now"? Is it not so that the "deity" did not come until after five hundred years and more?
the zeal of the Lord of Hosts Who was zealous for Zion concerning what Aram and Pekah planned about it.
shall accomplish this but Ahaz does not deserve it, moreover, the merit of the Patriarchs has terminated. Addendum: And our Rabbis said: The Holy One, blessed be He, wished to make Hezekiah the Messiah and Sennacherib, Gog and Magog. Said the ministering angels before the Holy One, blessed be He, Should the one who stripped the doors of the Temple and sent them to the king of Assyria, be made Messiah? Immediately, Scripture closed it up.

Verse 7

The Lord has sent a word against Jacob [i.e.,] the prophecy that he prophesied concerning the punishment of Pekah son of Remaliah.
and it has fallen in Israel From now, it will be fulfilled concerning them.

Verse 8

with haughtiness and arrogance, saying What they were saying with haughtiness and arrogance.

Verse 9

Bricks have fallen, and hewn stones we will build The kings we had before Pekah reigned, e.g., Jehoahaz son of Jehu, in whose days we were diminished, like the matter stated (II Kings 13:7): "For the king of Aram had destroyed them," were inferior, and they went away like a weak brick building that falls, but this one who is [king] now, is like a building of hewn stones, and similarly, cedars are superior to sycamores for construction.

Verse 10

And the Lord strengthened the adversaries of Rezin over him They trust in their dependence on Rezin, king of Aram, and the Holy One, blessed be He, shall strengthen the king of Assyria over him and stir him up to incite him to come upon him. So I heard from my teachers, but I say that "His enemies" is said in reference to the Shechinah. The Holy One, blessed be He, shall incite His enemies [to war] with one another, one nation with another nation, Aram and the Philistines with Israel, and Israel among themselves, as it is stated below in this matter: "Manasseh with Ephraim..."

Verse 11

Aram from the east Aram harmed them from the east in the days of Jehoahaz and Joash, and the Philistines harmed them from the west, for the Philistines are west of them.
despite all this...and His hand is still outstretched until He brings Sennacherib upon them. Alternatively: Aram from the east and the Philistines from the west were wreaking destruction in Judah in the days of Ahaz, as is explained in Chronicles (II 28:18), and over Israel and Judah as well, Isaiah was lamenting because of these misfortunes.

Verse 12

to the One Who smites it To the Holy One, blessed be He, Who brings these afflictions upon them.

Verse 13

a large arch and a small arch An expression denoting kings and sultans. כִּפָּה, arcum voltum, arvolt in O.F. [an arch] i.e., those who hover over them like an arch.
a small arch Heb. (אַגְמוֹן). This too is a small arch, and since it is bent over like a rush, (אַגְמוֹן), Scripture calls it אַגְמוֹן. And in the Baraitha of Samuel we find that there are constellations in the heavens, appointed to [influence the world], and these are their names. Here the prophet states that all their savants who prophesy for them and gaze at the stars, the Lord will cut off from them.

Verse 14

Verse 15

the leaders Heb. מְאַשְּׁרֵי, leaders. Comp. (Job 23:11) "On His steps (בַּאֲשֻׁרוֹ), my foot has held fast."
and those led by them (lit. him) those who learned the ways of the false leaders. [Others read:] Those led in the way of the misleaders who lead them in these ways, confusing and perplexing ways, from which there is no way to emerge. The expression of מְבֻלָּעִים, misled or corrupt, applies to "ways," in the manner it is stated elsewhere (supra 3:12): "O my people! Your leaders lead you astray, and the way of your paths they have corrupted."

Verse 16

and evildoers Wicked. Comp. (1:4) "Evildoing seed."

Verse 17

For wickedness has burnt like fire Their wickedness shall burn them and consume them like fire.
worms and thorns [i.e.,] their [worms and thorns] shall consume their rebels and their transgressors.
and it kindled in the thickets of the forest in the impoverished segment of the population. "Thicket" refers to the branches.
and they have become entangled by the thickening smoke. They shall become entangled and hemmed in by the strength of the conflagration. Every expression of entanglement has only בך as its radical. Comp. (Job 28:11) "From the recesses (מִבְכֵּי) of the rivers"; (Psalms 94:7) "The valley of entanglement (הַבָּכָא)." And the 'nun' appears in it sometimes, and here an 'aleph' appears in place of the 'nun,' like the 'aleph' of אֲבָסַת, "the howling of the sword" (Ezekiel 21:20), and the 'aleph' of וְאַזְנָתִי, "And my speech in your ears" (Job 13:17).

Verse 18

the smoke has reached Heb. נֶעְתַּם. Jonathan translates: The earth has become scorched. But I find it difficult to explain it in that manner, for it should state נֶעְתְּמָה [since אֶרֶץ is a feminine noun,] and since it is hapax legomenon in Scripture, appearing neither in the sense of the Targum nor any other sense, I explain it according to its context: By the wrath of the Holy One, blessed be He, this smoke reached the earth, and it is an expression that it was 'decreed' upon the earth or an expression of 'reaching' the earth.

Verse 19

And he snatched on the right They will pillage and plunder one another on the right or on the left and it will not suffice them.
each one...the flesh of his arm Jonathan renders: each one plunders the possessions of his relative.

Verse 20

Manasseh with Ephraim Manasseh will join Ephraim.
and Ephraim with Manasseh With Manasseh, and together they will unite against Judah.

Chapter 10

Verse 1

engravings of injustice Notes of injustice, forged notes.
letters Heb. מְכַתְּבִים. This is Arabic, like מִכְתָּבִים in Hebrew.

Verse 2

To pervert through the false notes, the poor from the legal rights due them.

Verse 3

for the day of visitation when the Holy One, blessed be He, visits upon you your iniquities.
and for the destruction Heb. וּלְשׁוֹאָה, an expression of destruction.
To whom will you flee for aid The Holy One, blessed be He, will afford you no aid.

and where will you leave all the riches you are accumulating from robbery, when you go into exile?

Verse 4

Where he never knelt In the place where none of you ever knelt or lay down, where there was no kneeling to lie down, in that place you shall be prisoners, i.e., to say, outside of your land you shall be imprisoned, and so did Jonathan render: Outside of your land you shall be bound as prisoners.
in that place Heb. תַּחַת, a place. Comp. (Exodus 16:29) "Let every man stay in his place (תַּחְתָּיו)."
and in that place they will fall slain Heb. וְתַחַתהָרוּגִים יִפְּלוּ, and in that place they will fall slain.

Verse 5

Woe that I made Assyria the rod of My wrath with which to chastise My people.
and...a staff is My fury in the hands of the people of Assyria.

Verse 6

Against a hypocritical nation Israel.

Verse 7

But he Sennacherib.
does not deem it so that the decree is from Me, and that I am sending him. יְדַמֶּה koujjder in O.F.
(and his heart does not think so that I sent him concerning money, to take plunder and spoils.) but in his heart is the thought to destroy everything with his haughtiness.

Verse 8

For he says Therefore, his heart is haughty.

Verse 9

Is not Calno like Carchemish Just as the inhabitants of Carchemish are princes and governors, so are the inhabitants of Calno. Therefore, if not like Arpad, which is under the rule of Hamath, which I took from Aram, and if not like Damascus, that I took from Aram, so will I do to Samaria.
"If not like Arpad of Hamath," is the construct state, like Arpad of Hamath. Therefore, it is voweled with a 'pattach' [i.e., it reads אַרְפַּד rather than אַרְפָּד].

Verse 10

and their graven images were from Jerusalem and from Samaria. From here we deduce that the wicked of Israel supplied all the nations with their images, and "since the worshippers of the graven images of Samaria and Jerusalem fell into my hands, and their graven images did not save them, so will Samaria and Jerusalem not be saved."

Verse 11

as I did to Samaria He shall say this after he conquers Samaria.

Verse 12

And it shall be, when the Lord completes... But it did not come about as he thought, but, after the Holy One, blessed be He, completes all His work and His vengeance against Israel and against some of the cities of Judea, and because of that fear, the inhabitants of Zion and Jerusalem will be humbled to return to Me, I will let the king of Assyria know that not by his power was he victorious.
I will visit retribution upon the increase of the arrogance of the king of Assyria's heart For that which he increased the arrogance of the king of Assyria's heart, to boast of his power falsely. The fruit of the arrogance is craysement de grandeze in O.F., increase of arrogance, of Sennacherib's heart.
the boasting of the haughtiness of his eyes Since he boasted with his haughtiness. Boasting is vantance in O.F.
haughtiness of his eyes Arrogance, as the matter is stated: (Psalms 101:5) "One who has proud eyes and a haughty heart."

Verse 13

For he said, With the strength of my hand I accomplished this None of my might is from the Holy One, blessed be He.
I am clever [More exactly,] I have become clever.
and their positions Heb. וְעֶתּוּדֹתֵיהֶם, their stand and their position.
and I lowered I lowered them from their greatness.
many inhabitants Heb. כַּאֲבִיר יוֹשְׁבִים, plousors in O.F., several.

Verse 14

like a nest like nests of ownerless birds.
and as one gathers abandoned eggs And as one gathers abandoned eggs which their mother abandoned, and no one protests against him by covering them.
and no one moved a wing, or opened his mouth or chirped This entire expression is apropos to birds; since he compared those exiles to a bird's nest and to abandoned eggs, he used this expression, saying that neither the father nor the mother chirped about them.

Verse 15

Shall the axe boast The Holy One, blessed be He, says: You should not have boasted about this, since you are merely like My axe, and I am hewing with you; I visit retribution upon My enemies. You are the saw, and I am He Who wields it. Now is it customary for the saw to boast over the one who wields it? מַשּׂוֹר is dolodojjre in O.F., a small axe.
It is as though the rod wields those who raise it It is as though the rod was raising [itself and] the hand of him who was raising it. Is it not so that the rod does not wield itself but the man?
When the staff is raised, it is not the wood It is not the wood that raises it, but it is the man who raises it.

Verse 16

and in the place of his honor Under their clothing they shall be burnt. The garments [are referred to as "his honor" since] they command respect for the man.
a burning shall burn A burning shall burn like the burning of fire. The Midrash Aggadah [states]: Here He repaid the children of Shem for the respect Shem showed for his father, when he covered the nakedness of Noah his father, as it is said (Gen. 9:23): "And Shem and Japeth took the garment..."

Verse 17

the light of Israel The Torah in which Hezekiah engages shall become fire for Sennacherib.
and his holy one The Holy One, blessed be He. Alternatively, "And his holy one," refers to the righteous of the generation.
his thorns and his worms [They symbolize] his nobles and his heroes.

Verse 18

And the glory of his forest and his stately forest They are his numerous armies.
כַּרְמֶל is a tall forest.
as a tree eaten to powder by the worms Since he compared them to forest trees, he compared their retribution to the worm that saws with his mouth and grinds the tree. He called him עָשׁ, as (infra 51:8): "Like wool, the worm (עָשׁ) shall devour them."
as a tree eaten to powder by the worms As the grinder grinds.
as a tree eaten to powder by the worms Heb. כְּמָסַּס תּוֹלַעַת, [lit.] as that which is sawed by the sawyer, which is pulverized very finely, which the worm grinds. So fine were the ashes of their burnt bodies. מָסַּס is that which is ground and falls off because of the worm. תּוֹלַעַת is the worm.

Verse 19

And the remaining trees of his forest The survivors of his armies.
shall be few [lit. a number, i. e.,] easy to count, for they will be few, and a lad will be able to write them, and our Rabbis said that ten remained of them, for there is no small child who cannot write a small 'yud.'

Verse 20

to lean on him that smote them [i.e.,] to lean on the kings of Egypt, who were the first to oppress them.

Verse 21

A remnant shall return The remnant of them shall return to the Holy One, blessed be He.
the mighty God Who demonstrated His might against Sennacherib.

Verse 22

For if your people The prophet says to Hezekiah, If your people are like the sand of the sea, the remnant of them that return to do good, will wash away the destruction sentenced to come upon them, and prevent it from coming, through the righteousness with which they will behave.

Verse 23

For destruction and annihilation you shall see that the Holy One, blessed be He, executes upon the wicked, and you shall humble yourselves and return to Him.

Verse 24

Therefore Since I know that Hezekiah and his company will return to Him. [Aternatively, לָכֵן is an expression of an oath. לָכֵן indeed.]

so said the Lord... Fear not,...Assyria; with a rod may he smite you With the "rod" of his mouth will he insult and deride you through Rabshakeh. and his staff may he bear over you to frighten you, the way he did to Egypt. It may alternatively be explained: With a rod does he smite you[i.e.,] who has smitten you until now with a rod and has become accustomed to bearing his staff and his fright over you as the Egyptians did. Rabbi Joseph told me this in the name of Rabbi Menahem.

Verse 25

For [in] yet very few days... the fury shall be over My fury, which was given as a staff into the hand of Assyria, as he said above, "And My fury is a staff in his hands" (v. 5).
and My wrath that became a rod, shall return because of their blasphemy Heb. (עַל-תַּבְלִיתָם). Comp. (Lev. 20:12) "they have committed a disgrace (תֶּבֶל)," i.e., because of the insults and blasphemies which the servants of the king of Assyria blasphemed Me.

Verse 26

And...shall stir up against him And to stir up.
a scourge A tortuous blow.
like the smiting of Midian who were slain in one night, and as for the kings who fled from them and escaped, Oreb was slain at the Rock of Oreb, and is related in the Book of Judges (7:25). This one, too, after he returns to his land, will die there by the sword.
and his staff on the sea And furthermore, He shall stir up against him, His staff, which was on the sea against Pharaoh and his army.
and He shall carry him off And He shall carry him away from the world after the manner that He carried off Egypt.

Verse 27

and the yoke shall be destroyed The yoke of Sennacherib shall be destroyed because of Hezekiah, who was mild to his generation, as oil. Our Rabbis, however, explained [that Sennacherib's yoke would be destroyed] because of Hezekiah's oil which burnt in the synagogues and in the study-halls, for he persuaded them to engage in Torah, after the matter that is written (Proverbs 25: 1): "Which the men of Hezekiah strengthened."

Verse 28

He came upon Aiath He goes on to enumerate the travels which Sennacherib traveled when he came upon the cities of Judah, to come to Jerusalem, on the day of his downfall: Aiath, Migron, Michmas, Ramah, Gib'ath Saul, Bath-galim, Laishah, Anathoth, Madmenah, and Gebim. They are all places.

Verse 29

they lodged Heb. לָנוּ, an expression of lodging.
Gib'ath Saul fled Fled, they all fled because of his armies.

Verse 30

Raise your voice to warn the people.
Hearken, Laishah to the sound of the shofar and flee, and so, Aniah Anathoth.

Verse 31

gathered Assembled to flee. Our Rabbis, however, expounded, "Raise your voice, Bath-Gallim," and the entire verse in a different manner in the Aggadah of "Chelek," and they set the number of travels at ten. But, Jonathan rendered them all as names of places.

Verse 32

Still today, [he intends] to stand in Nob All this way he hastened, in order to stand in Nob while it is still day, since his stargazers told him, If you attack it today, you will conquer it. And, when he stood in Nob and saw that Jerusalem was small, he did not heed the words of his stargazers and began to wave his hand arrogantly: For a city like this have I mustered all these armies? Stay here overnight, and tomorrow, each one will cast his stone upon it.

Verse 33

Behold the Master on that night.
lops off the branches with a saw Shall lop off its branches, the root of the branches of his trees. ([Mss. read:] Uproots the branches of his trees.) ([Other mss. read:] Cuts off the branches of his trees.)
with a saw Heb. בְּמַעֲרָצָה, with a saw that cuts the boughs. This [word פְּאֵרָה] is not an expression denoting a winepress, for it is not spelled with a 'vav,' like (infra 63: 3) "A winepress (פּוּרָה) I trod," and like (Haggai 2:16) "To draw off fifty measures from the winepress (פּוּרָה)," but with an 'aleph,' like (Ezekiel 31:5) "And its boughs became long פְּאֹרֹתָיו).(" is an expression of cutting off branches [esbranchier in O.F.], like (infra 27:10) "And he will destroy its branches (סָעִיפֶיהָ), and (infra 17:6) "On its branches (בְּסָעִיפֶיהָ) the fruitful one."
with a saw Heb. בְּמַעֲרָצָה, with an implement of destruction, which breaks them.
and those of lofty height [This alludes to] the heroes.
are hewn down The expression of hewing is apropos only to trees and hard things.

Verse 34

And...shall be cut off Heb. וְנִקָּף. This, too, is an expression of cutting, as (ibid.) "Like one who cuts off olives וְנִקָּף ".(כְּנִקָּף) is in the passive voice.
the thickets of the forests The prominent branches, symbolizing the heroes.
and the Lebanon The thickness of his forest and his stately forest. They are the multitudes of his armies.
shall fall through a mighty one Through an angel they shall fall. Alternatively, through a mighty one, in the merit of Hezekiah who is the mighty one and the rulers of Israel, as it is said (Jer. 30:21): "And their leader shall be of themselves."

Chapter 11

Verse 1

And a shoot shall spring forth from the stem of Jesse And if you say, 'Here are consolations for Hezekiah and his people, that they shall not fall into his hands. Now what will be with the exile that was exiled to

Halah and Habor, is their hope lost?’ It is not lost! Eventually, the King Messiah shall come and redeem them.
a shoot [This is symbolic of] the royal scepter.
and a twig an expression of a sapling.
and a twig shall sprout from its roots and the entire section, and at the end (v. 11), “And it shall come to pass, that on that day, the Lord shall apply His hand again...[from Assyria]...Hence, [it is obvious] that this prophecy was said to console those exiled to Assyria.

Verse 2

Verse 3

And he shall be animated by the fear of the Lord He shall be filled with the fear of the Lord. [ed enos mera il luy in O.F., and He shall be enlivened.]
and neither with the sight of his eyes shall he judge For, with the wisdom of the Holy One, blessed be He, which is within him, will he know and understand who is innocent and who is guilty.

Verse 4

with equity This is an expression of mildness and tenderness.
and he shall smite the earth with the rod of his mouth As the Targum states: And he shall smite the sinful of the earth.
and with the breath of his lips Jonathan [renders:] And with the speech of his lips.

Verse 5

And righteousness shall be the girdle of his loins Jonathan [renders:] And the righteous shall surround him; i.e., they will cleave to him like a girdle.

Verse 6

and a fatling a fattened ox [following Jonathan].

Verse 7

Verse 8

shall play Heb. וְשִׁעֲשַׁע, shall play.
over the hole of an old snake over a hole in the ground in which the snake makes its nest [krot in O.F.], a cave. an old snake פֶּתֶן. A snake, when it ages, becomes deaf and is called פֶּתֶן. From then on, it cannot be charmed; as it is said (Psalms 58:6): “Who will not hearken to the voice of charmers.”
and over the eyeball of a venomous snake Jonathan renders: the eyeballs of venomous snakes [מְאוּרַת from אוֹר, light]. Menahem (Machbereth Menachem p. 32) interpreted it as an expression of a hole, namely holes in the ground. Comp. (Gen. 11:28) “The valley of the Chaldees (אוּר)”; (infra 24:15) “In the valleys (בָּאוּרִים) honor the Lord.”
a weaned child a child weaned from his mother’s breasts.
shall stretch forth his hand Heb. הָדָה. Jonathan renders: shall stretch forth his hands (sic). Comp. (Ezekiel 7:7) “The joyful call (הֵד) of the

mountains, also (infra 16: 9) "The cry (הֵידָד)," which is an expression of raising the voice. This, too, is an expression of raising, and the final [letter] 'heh' appears in it as a radical which sometimes falls out, like עָשָׂה (made), בָּנָה (built), קָנָה (acquired).

Verse 9

knowledge of the Lord [lit.] to know the Lord.

Verse 10

as a banner for peoples that peoples should raise a banner to gather to him.

Verse 11

a second time Just as he acquired them from Egypt, when their redemption was absolute, without subjugation, but the redemption preceding the building of the Second Temple is not counted, since they were subjugated to Cyrus.
and from the islands of the sea the islands of the Kittim, the Romans, the descendants of Esau.

Verse 12

And he shall raise a banner Perka, perche in O.F. [i.e., the verse is literally referring to the pole upon which the banner is attached.] And it shall be for a sign to gather to him and to bring the exiles of Israel to Him as a present.

Verse 13

Ephraim shall not envy Judah The Messiah, the son of David, and the Messiah, the son of Joseph, shall not envy each other.

Verse 14

And they shall fly of one accord against the Philistines in the west Heb. בְּכָתֵף. Israel will fly and run of one accord against the Philistines who are in the west of Eretz Israel and conquer their land. [כָּתֵף, lit. a shoulder, is used in this case to denote unity. The word שֶׁכֶם, also lit. a shoulder, is used in a similar sense.] Comp. (Hoshea 6:9) "They murder on the way in unison (שְׁכֶמָה)"; (Zeph. 3:9) "One accord (שֶׁכֶם אֶחָד)." And so did Jonathan render it: And they shall join in one accord to smite the Philistines who are in the west.
and the children of Ammon shall obey them As the Targum states: Will hearken to them. They will accept their commandments over them.

Verse 15

And...shall dry up [lit. shall cut off] to dry it, so that the exiles of Israel will pass through it from Egypt.
over the river The Euphrates River, for the exiles from Assyria to cross.
with the strength of His wind Heb. בַּעְיָם. This is hapax legomenon in Scripture, and according to the context it can be interpreted as "with the strength of His wind."
into seven streams into seven segments, for the aforementioned seven exiles: from Assyria and from Egypt, etc. Those from the islands of the sea are not from that side.
and He shall lead the exiles within it.

with shoes on dry land.

Verse 16

And there shall be a highway in the midst of the water for the remnant of His people.

Chapter 12

Verse 1

And you shall say when you see the nations being sentenced to disgrace and abhorrence.
I will thank You, O Lord, for you were wroth with me and You exiled me, and my exile atoned for me, and now, amends have been made for my iniquity. May Your wrath turn away and may You comfort me. Jonathan renders: I will confess before You, O Lord, that I sinned before You, and, therefore, You were wroth with me, and were it not for Your mercy, I would not be worthy to have Your wrath turn away and comfort me, and behold, Your wrath has turned away from me.

Verse 2

for the strength and the praise of the Eternal the Lord The strength and the praise of the Holy One, blessed be He, that was my salvation. We cannot, however, explain עָזִּי, like עֻזִּי, my strength, for we do not find in Scripture עָזִּי vowelized with a short 'kamatz,' but with a 'shuruk,' reading עֻזִּי, with the exception of three places where it is accompanied by וְזִמְרָת. Also, וְזִמְרָת cannot be explained like וְזִמְרָתִי, my praise, but we are forced to say that וְזִמְרָת is connected to the word following it. Therefore, I say that the 'yud' of עָזִּי is merely like the 'yud' of (Deut. 33:16) שֹׁכְנִי סְנֶה, "He Who dwells in the thornbush."
the Eternal the Lord Until now His Name was divided, and with the downfall of Amalek, it became whole, and so Scripture states (Exodus 17:16): "For the hand is on the throne of the Eternal (כֵּס יָהּ)," implying that the throne is incomplete and the Name is incomplete until the Lord wages war against Amalek.
was my salvation. Heb. וַיְהִי לִי לִישׁוּעָה, like הָיָה לִי לִישׁוּעָה, was to me for a salvation, and it is customary for Scripture to speak in this manner. Comp. (Exodus 9:21) "And he who did not heed the word of the Lord, left (וַיַּעֲזֹב) his slaves and his cattle"; also, in II Chronicles (10:17): "And the children of Israel who dwelt in the cities of Judah, Rehoboam reigned (וַיִּמְלֹךְ) over them." It should say, מָלַךְ עֲלֵיהֶם.

Verse 3

And you shall draw water You shall receive a new teaching [from Targum].
from the fountains of the salvation For their heart will be dilated through the salvation that came to them, and secrets of the Torah that have been forgotten during the exile, because of the troubles, will be revealed to them.

Verse 4

His deeds Heb. עֲלִילוֹתָיו, similar to מַעֲלָלָיו.
keep it in remembrance to praise [His Name,] for it is exalted.

Chapter 13

Verse 1

The harsh prophecy of Babylon The prophecy of the retribution which [will fall] upon Babylon.

Verse 2

On a tranquil mountain raise a banner to gather. On a tranquil, trusting, undisturbed mountain, raise a banner to the nations and raise your voice to those gathering, that they come upon it.
wave your hand Wave your hand to the distant ones who cannot hear, and let them see the waving of the hand and enter the gates of the nobles, of the princes of Babylon.
the gates Heb. פִּתְחֵי. As though it would say, בְּפִתְחֵי, into the gates. Comp. (Gen. 38:11) "Stay as a widow in your father's house (בֵּית אָבִיךְ)," interpreted as בְּבֵית אָבִיךְ. Menachem ben Seruk (Machbereth Menachem p. 147) interpreted it as swords. Comp. (Psalms 55:22) "And they are drawn swords (פְּתִיחוֹת)."

Verse 3

I commanded My appointed ones that they come and commence to incite them, and they are Persia and Media, the men of Cyrus and Darius, whom I appointed for this.
I summoned My heroes to [execute] My wrath To execute My wrath upon them, for they rejoice in My pride that I boast of them.

Verse 4

Verse 5

and the weapons of His fury They are the mighty men of Media and Persia.
to destroy all the land of Babylonia.

Verse 6

like a raid Like a day of plunder, from the Holy One, blessed be He, it shall come.

Verse 7

all hands of the Babylonians.

Verse 8

pangs and throes (צִירִים וַחֲבָלִים) These are expressions of pains of a woman who kneels to give birth, for the hinges (צִירִים) of her womb break apart to open.
they shall writhe Heb. חֲלָחָלָה, חִיל. יְחִילוּן are expressions of shivering.
each man shall be amazed at his fellow The Babylonians will be amazed at those who advanced against them, for they are peculiar.
their faces are faces of flames A nation whose faces are red and very frightful, [or alternatively, because they are a pensive people, and he compares the Babylonians to them because of the amazement.]

Verse 9

and its sinners Heb. וְחַטָּאֶיהָ, similar to חוֹטְאֶיהָ.

Verse 10

and its constellations Similar to מַזָּלוֹתֵיהֶם.
illuminate Heb. יָהֵלּוּ. They shall illuminate, and so (Job 29:3), "When his lamp shone," (בְּהִלּוֹ)" (ibid. 31:26). The light when it shone brightly (יָהֵל).
the sun has become dark Because of their distress, it seems to them as though the sun has become dark.

Verse 11

upon the earth On their land.

Verse 12

I will make mortal man dearer than fine gold On that night I will honor Daniel more than fine gold. When they brought him to read the writing (Dan. 5:25): "Mene mene tekel ufarsin"; (ibid. 5: 25) "Then Belshazzar ordered, and they dressed Daniel in purple..."
more than a collection of the gold of Ophir Heb. מִכֶּתֶם אוֹפִיר, a collection of the gold of Ophir.

Verse 13

I will make heaven quake All their host will quake when I cast down the prince of Babylon, for the Holy One, blessed be He, does not punish the nations until He punishes their heavenly princes first, as Scripture states (infra 24:21): "The Lord shall visit upon the heavenly host on high," and afterwards, "on the kings of the earth on the earth." Scripture states further (infra 14:12): "How have you fallen from heaven, Lucifer, the morning star?" And then, "You have been cut down to the ground, you who cast lots on nations." Here too, first, "I will make heaven quake," and afterwards, "the earth will quake." Its inhabitants shall quake at the news of its downfall, for they shall be astonished at the event.

Verse 14

And he shall be i.e., every inhabitant of Babylon.
like a roving deer i.e., like a deer roving from its place.

Verse 15

Everyone who is found outside, shall be stabbed.
and anyone who takes refuge with the people of the city to be included with them in the siege, shall fall by the sword when the city capitulates. נִסְפֶּה is an expression similar to (Deut. 29:18): "To add the unintentional sins to the lustful ones (סְפוֹת)"; (infra 29:1) "Add year upon year (סְפוּ)"; (Jer. 7:21) "Add (סְפוּ) to your sacrifices." [akojjlir in O.F.], to join.

Verse 16

shall be dashed Heb. יְרֻטָּשׁוּ. Comp. (verse 18) "Shall dash (תְּרַטַּשְׁנָה) youths."

Verse 17

Behold I stir up Media against them Darius the Mede assassinated Belshazzar. So Scripture states (Dan. 5:30): "On that very night, Belshazzar...was slain"; (ibid. 6:1) "And Darius the Mede acquired the kingdom."
and do not desire gold They do not care [for anything,] but to kill and to avenge the harm the kings of Babylon did to all the peoples.

Verse 18

And the bows of the peoples of Media.
youths of Babylon.
shall dash shall split with their arrows that they shoot with their bows.
newborn [lit. fruit of the womb] Frail infants.

Verse 19

And Babylon...shall be Two calamities befell her in two years. Darius assassinated Belshazzar and ruled a year, and in the second year it was turned over like Sodom from heaven. And so we learned in Seder Olam (ch. 28). And in that year the news came concerning Darius, and after him, in the year, the news, and Babylon that was the beauty of the kingdoms...that was the leader and the head of the kingdoms and that was the glory of the pride of the Chaldees now, shall be like the overturning of Sodom.

Verse 20

and no Arab shall pitch his tent there Heb. יַהֵל, like יַאֲהֵל. Even Arabs, who customarily dwell in tents and move their livestock from place to place, will not be pleased with Babylon, to set up their tents there, for it will not even be fit for pasture for flocks. And do not wonder about לֹא יַהֵל, which is explained like לֹא יַאֲהֵל, for there are many places in which the sound of the letter is substituted for the letter, and so (Job 35:11), "He teaches us (מַלְפֵּנוּ) from the beasts of the earth," like מְאַלְפֵּנוּ, and so, (Prov. 17:4), "A liar hearkens (מַזִּין) to a destructive tongue," like מַאֲזִין.

Verse 21

martens Heb. צִיִּים. Jonathan translates: תַּמְיָן, identical with נְמִיוֹת [found in the Talmud] martrines in O.F.
ferrets Heb. אֹחִים. I do not know what kind of animal they are. [אֹחִים is an expression of thorns, thistles, and briars.]
and satyrs demons.

Verse 22

And cats shall dwell in his palaces Heb. וְעָנָה אִיִּים בְּאַלְמְנוֹתָיו. And cats shall dwell in his palaces.
וְעָנָה is similar to (Hosea 2:17) "And she shall dwell (וְעָנְתָה) there." Also (Nahum 2:13) "And his dens (וּמְעוֹנוֹתָיו) with what he had torn." וְעָנָה may also be interpreted as an expression of raising the voice.
and serpents shall dwell [or howl] in their temples of pleasure.
and her days The days of her flourishing shall not be extended, for Israel was promised (Jer. 29:10): "When seventy years of Babylon are over, I will remember you." And that remembering will be through Cyrus king of Persia, who will take the kingdom from Babylon after Darius the Mede, for they both, Media and Persia, joined over it, [i.e., over

Babylon,] and stipulated between themselves, if the kings are from us, the governors are from you.

Chapter 14

Verse 1

For the Lord shall have mercy on Jacob to keep for them the promise of their redemption from Babylonia.
and again choose Israel in the future, He shall redeem them with a complete redemption.
and join And they shall be added on. Comp. (I Sam. 2:36) "Take me now into... (סְפְחֵנִי)" and also (ibid. 27:19) "From cleaving to the Lord's heritage (מֵהִסְתַּפֵּחַ)."

Verse 2

shall inherit they shall inherit from them, and similarly, "and you shall hold onto them as an inheritance" (Lev. 25:46).
and rule Heb. וְרָדוּ, an expression of ruling and dominating, as (Lev. 25: 46): "You shall not rule over him (תִּרְדֶּה)."

Verse 3

on the day the Lord allows you to rest Scripture is addressing Israel.
from your sorrow and from your shuddering which the king of Babylon saddened you and caused you to shudder, and when you see his downfall, you will be eased, since you will go out free.

Verse 4

the haughty one Heb. מַדְהֵבָה. An expression of an excess of haughtiness and a heavy burden. Our Rabbis, however, expound it as: Those who say, 'Measure and bring.'

Verse 5

The Lord has broken the staff of the wicked For he would smite peoples with wrath.

Verse 6

pursued without relenting Every nation was pursued by him without his relenting from pursuing and chasing each nation.

Verse 7

opened [their mouth] in song This is the song they recited, "All the land rested, became tranquil."

Verse 8

Box trees, too, rejoiced Rulers, too, rejoiced [from Jonathan]; i.e., they rejoiced at your downfall.

Verse 9

toward your arrival When you descend to Gehinnom, and what is the quaking? To arouse toward you...
giants Heb. רְפָאִים, the giants lying there.
all the chiefs of the earth [lit. the he-goats.] All the kings of the nations, the princes, and the princesses, are compared by Scripture, to bulls, to cows, and to he-goats. Comp. (Psalms 22:13) "Bulls surrounded me." Also (Amos 4:1): "The cows of the Bashan that were on Mt. Shomron," and here he compares them to he-goats.
he caused to rise he threw
from their thrones [i.e.,] the messenger of Gehinnom caused all the kings of the nations [to rise] from their thrones. [according to mss. and Shem Ephraim]

Verse 10

Have you too become weak like us We are amazed how the misfortune has fallen upon you, that you too have become weak, to be like us, to die.

Verse 11

the stirring of your psalteries The psalteries and harps that used to play before you. It is also possible to interpret, הֲמִיַּת נְבָלֶיךָ as, the stirring of the wanton ones, who commit wanton acts, of your armies, and it seems to me that in the great Masorah, this was combined with (Amos 5:21) "The song of your psalteries," in the aleph-beth of two meanings.

Verse 12

Lucifer, the morning star This is Venus, which gives light as the morning star, הֵילֵל being derived from יהל, to shed light. This is the lamentation over the heavenly prince of Babylon, who will fall from heaven.
You have been cut down to earth You, Nebuchadnezzar, who would cast lots on nations. You would cast lots on them, on the kings, who of them would serve you on such and such a day, and who on such and such a day. Our Rabbis, however, expounded this to mean that he would cast lots on the kings for purposes of pederasty.

Verse 13

above the stars of God Israel.
on the mount of the assembly The mount where all assemble, i.e., Mount Zion.
in the farthest end of the north In the forecourt, the chosen place, the north side, as the matter is stated (Lev. 1:11): "On the side of the altar to the north."

Verse 14

I will ascend above the heights of the clouds I am not fit to dwell with mortals. I will make myself a small cloud in the air and I will dwell there. Jonathan renders: I will ascend over all nations.

Verse 15

Verse 16

shall look at you They will look through holes and cracks [aboater in O.F.].

shall gaze earnestly [Por panser in O.F.] To think of oneself.

Verse 17

he did not open the house Heb. בֵּיתָהּ. He did not open their house of imprisonment to release them all the days of their lives, to allow them to go to their home. Every word that requires a 'lammed' at the beginning Scripture placed a 'heh' to it at the end.

Verse 18

each in his house In his grave, and so did Jonathan render: In his eternal house.

Verse 19

like a despised sapling Like a sapling of a tree, which is despised by its owner, who digs it up and uproots it and takes it out. So were you cast out of your grave. The Sages stated (Lev. Rabbah 18:2): When he became an animal and a wild beast for seven years, the populace crowned Evil-Merodach, and when he was restored to his kingdom, he took him and imprisoned him in the dungeon until the day of his death. When he died, they took Evil-Merodach out of prison to crown him king, but he did not accept it upon himself. He said, If he returns to his kingdom, he will kill me. They said to him, He is dead and buried. But he did not believe them until they took him out of his grave and dragged him.
[in] the garb of the slain With filthy apparel, like that of the slain.
of those pierced by the sword Heb. מְטֹעֲנֵי, pierced by spears (sic). "Pierced" in Arabic is 'mut'an.'
who descend to the stones of the pit to the depths of the pit, the place where stones sink there, you have descended.
like a trampled corpse Heb. מוּבָס. Jonathan renders: trampled, like (Ps. 44:6), "We will trample (נָבוּס) those who rise up against us"; (infra verse 25) "And on my mountains I will trample him (אֲבוּסֵנוּ)"; (Ezekiel 16: 6) "Trampled (מִתְבּוֹסֶסֶת) in your blood," trampled like the mud of the streets.

Verse 20

You shall not join them in burial You shall not be equal to other kings, to rest in your grave.
for you have destroyed your land with excessive labor, and you have slain your people groundlessly, as it is related in Daniel (2:12): "And he said to destroy all the wise men of Babylon." Therefore, they hated you and treated you with contempt to throw you out of your grave.
the seed of evil doers shall not be named forever Even your children shall suffer for your iniquities, and they shall not endure long after you, for their enemies will unite against them and destroy them, and they shall say to each other.

Verse 21

Prepare a slaughter for his sons lest they rise and inherit the land, and the land will be filled with enemies and oppressors. So did Jonathan render עָרִים, enemies. Comp. (I Sam. 28:16) "And has become your adversary (עָרְךָ)." It can also be interpreted: And fill the surface of the earth with cities. In contrast with what he said before (verse 17): "Who made the land like a desert and demolished his cities," he says further: His seed shall perish, and the inhabitants of the cities shall return to their place, and the surface of the earth shall be filled with cities.

Verse 22

and a remnant Heb. שְׁאָר, a remnant.
and a son Heb. וְנִין, a son ruling in the kingdom of his father.
and a grandson The son of the son. The son is Belshazzar, and the grandson [or granddaughter in this case] was Vashti.

Verse 23

hedgehog Heb. קִפּוֹד [hricon or hericon in O.F.] [In Modern French it is spelled herisson.]
and I will sweep Heb. וְטֵאטֵאתִיהָ, an expression of sweeping [eskober in O.F.], as our Rabbis stated: The Rabbis did not know the meaning of וְטֵאטֵאתִיהָ בְּמַטְאֲטֵא הַשָּׁמֵד, until they heard [Rabbi's (R. Judah Hanasi's) maidservant say to her friend, "Take a broom (מַטְאֲטֵא) and sweep (וְטַאְטְאִי) the house."]

Verse 24

as I thought concerning Assyria, so it was. You, Nebuchadnezzar, saw that the words of the prophets of Israel about Sennacherib were fulfilled.

Verse 25

To break Assyria in My land And with this you shall know that what I planned about you will remain as well.
"To break..." is connected to "As I thought, so it was."
will I trample him Heb. אֲבוּסֶנּוּ, which I said to tread upon him and trample him.

Verse 26

over all the nations Over Assyria in its time and over Babylon in its time.

Verse 27

Verse 28

In the year of King Ahaz's death and his son Hezekiah reigned, was this harsh prophecy concerning the Philistines given.

Verse 29

Rejoice not, Philistia, all of you for you have lifted your head during the days of Ahaz, who was wicked, whose wickedness brought about that he was delivered into your hands, as the matter is stated in II Chron. 28:18: "And the Philistines raided the cities of the lowlands..."
that the rod that smote you has been broken that the kingdom of the House of David, which was wont to smite you, has been weakened and humbled, as we find concerning David, and so, concerning Uzziah, king of Judah, who smote you, as the matter is stated (II Chron. 26:6): "And he went out and fought against the Philistines and breached the wall of Gath."
for, from the root of a snake From the root of that snake, shall emanate a venomous serpent, which is more formidable than a snake. Now who was this? This was Hezekiah, concerning whom it is stated (II Kings 18:8):

“He slew the Philistines up to Gaza and its boundaries, from watchtower to fortified city.”
and his offspring is a fiery flying serpent Jonathan renders: And his deeds against you will be like flying snakes.

Verse 30

And the first born of the poor shall graze In his days, the princes of Israel, who are now poor because of you, shall graze. “Firstborn,” is an expression of princes. Comp. (Ps. 89:28) “Also, I will appoint him My firstborn.”

Verse 31

for from the North smoke has come Retribution harsh as smoke shall come upon them from the north. Gaza and its boundaries, which Hezekiah smote, were in the south of Eretz Israel in the southwestern corner. Eretz Israel is found to be north of it. And so we find in Sifrei in Ha’azinu 322: They attempted to flee through the south, and they turned them over, as it is stated (Amos 1:6): “For three transgressions of Gaza... [because of their exiling a complete exile to deliver to Edom.]” Hence, we learn that Gaza is on the south.
and there is no straggler in his ranks Jonathan renders: And there is no straggler among his appointed ones, i.e., in his ranks whom he appointed to come upon them, and no one delays his steps to be secluded and to come in seclusion alone, but all of them shall come as one, with strength.

Verse 32

And what shall the messengers of a nation announce What shall the messengers of Israel, who go to bring news, announce in the days of Hezekiah? This is what they shall announce: The Lord has founded in Zion; He has set up therein a fitting and powerful king; the Lord is with him.
and therein shall the poor of His people shelter themselves Even from the ten tribes they would come there, as is related in II Chron. (30:6), “Hezekiah sent messengers throughout the border of Israel, to return to the Holy One, blessed be He.

Chapter 15

Verse 1

The harsh prophecy concerning Moab Isaiah prophesied that Sennacherib would come upon Moab and exile them, as it is said (infra 16:14): “In three years, like the years of a hireling, shall the glory of Moab be debased.”
for on the night that Ar of Moab was pillaged, it was as though they were sleeping silently Moab was silent as though they were sleeping silently and were unable to wage war, and on another night when Kir of Moab was pillaged, it was as though they were sleeping silently. Jonathan renders: And they were sleeping. Ar and Kir were two provinces of Moab.

Verse 2

They went up to the temple, and Dibon Moab went up to the temple, and the people of Dibon to the high places.
to weep These would weep in the temple, and these would weep atop their high places.

Verse 3

sighing Heb. יֹרֵד, sighing and roaring with weeping. Comp. (Judges 11:37) "And I will cry, (וְיָרַדְתִּי) on the mountains," and (Lam. 3:19) "Remember my affliction and my cry (וּמְרוּדִי)."

Verse 4

because the armed men of Moab shall cry in alarm Since the armed men of Moab shall cry out towards the battle, and the soul of Moab shall cry out for itself, like one mourning for himself.

Verse 5

My heart shall cry out for Moab The Jewish prophets are not like the gentile prophets. Balaam sought to uproot Israel for no reason, whereas the prophets of Israel bewail the calamity that befalls the nations.
its bars as far as Zoar Heb. בְּרִיחֶיהָ, bars. For the entire strength of Moab shall my heart cry, as far as Zoar, which is a third born heifer; it is their main strength, like a heifer born third to its mother. Alternatively, שְׁלִשִׁיָּה means a strong heifer. Jonathan, however, renders בְּרִיחֶיהָ like בּוֹרְחֶיהָ, those of her who flee. Those who flee shall flee from them to escape to Zoar, as Lot, their forebear, fled to Zoar.
the ascent of Haluhith A place on the ascents of the mountain, named "the ascent of Haluhith," and similarly (Jer. 48:5), "The descent of Horonaim." Those who flee through them shall weep. All these locations are from Moab.
they shall raise Heb. יְעַעֲרוּ, they shall cry, and this is an Aramaic expression, for Jonathan renders (infra 16:10): "The treader shall not tread; I have abolished the cry," as: "They shall not cry (יְעוֹעֲרוּן) with their voice."

Verse 6

the waters of Nimrim The river of that place.
shall be a waste from the blood of the fallen that was mixed and fell into it.
for the grass has dried up meaning their heroes and their kings and their rulers, and since the land of Moab is noted for its good pastureland, as we learned (Menachoth 87a): "Rams from Moab," he therefore compared its retribution to the destruction of its pastureland.

Verse 7

Because of the many things they did Because they did many things, this retribution shall come upon them, for they were unappreciative, for in many places Abraham stood up for Lot: when he left Haran, and when he went to Egypt, and in his merit he was sent out of the overturning of Sodom, and he fought for him with Amraphel and his allies. For this, they should have repaid his descendants with favors. Yet they taunted them when Sennacherib exiled the Reubenites and the Gadites, and the Israelites were weeping and lamenting, and they would say to them, 'Why are you lamenting? Aren't you going to your father's house? Didn't your father Abraham come from the other side of the river?' And this is what is stated (Zephaniah 2:8): "I heard the insults of Moab and the jeers of the children of Ammon." Moreover, they aided Sennacherib for three years when he besieged Samaria. This is what is stated (infra 16:14): "In three years, like the years of a hireling, the glory of Moab shall be debased."

and their appointed territory Heb. וּפְקֻדָתָם. Jonathan renders: and their boundaries that are on the western sea, shall be taken. This is an expression of appointment. Comp. (Num. 4:16) "And the appointment of Eleazar the son of Aaron the priest." The land over which they were appointed, shall be taken from them.
by the western sea, they shall take them The enemies shall take them, namely the boundaries. Alternatively, it may be interpreted as: and their visitation; i.e., their visitation that I will bring upon them will be, that to the valley of the willows they shall carry them off. The enemies shall exile them to the land of Babylon, which is the valley of the willows, as it is said (Ps. 137:2): "On willows in its midst we hung our harps."

Verse 8

Eglaim...Beer-elim They are places on the border of Moab.
her wail the wail of Moab.
and Beer- elim And to Beer elim.

Verse 9

The waters of Dimon The name of the river.
have been filled with blood Like the name of the river. [The name דִּימוֹן resembles דָּם, blood.]
for I will place upon Dimon additions Its name is blood, and I will add the blood of the fallen, to fill it. Jonathan renders, however: כְּנִישַׁת וְיָנָיָן, the gathering of the camps, the camps joined together. This is an expression of (infra 21:1) "Join (סְפוּ) year to year"; (Deut. 29:18) "to add (סְפוֹת) the inadvertent sins."
for the survivors of Moab is the lion The survivors which Sennacherib will leave over, Nebuchadnezzar will carry away in his time, and he will destroy them. And he is called "the lion," as the matter is stated (Jer. 4:7): "The lion has come up out of his thicket."
and for the remnant of Israel.
is the land [i.e,] your land.

Chapter 16

Verse 1

Send lambs of the ruler of the land Be not proud. Do you not know that the ruler of your land, Mesha, king of Moab, (II Kings 3:4) was a sheepman; and he would repeatedly pay tribute to the king of Israel one hundred thousand lambs. Send those lambs of your ruler from Sela Midbarah to the mountain of the community of Zion.

Verse 2

like a wandering bird from its nest.
driven from the nest like young birds driven from their nest, who roam and wander, so shall the villages of Moab wander to the fords of the Arnon.

Verse 3

deliberate judgment This is an expression of a debate of judgment, to choose for yourself what is good. Comp. (Job 34:4) "Let us choose for ourselves what is just." [derajjsnement in O.F., discernment.]

make like the night your shadow Make yourself a shadow at noon that will darken your shadow like night, to hide therein from before your enemies.
conceal the exiles If the exiles of My people flee again through your land in the days of Nebuchadnezzar, do not turn them over to the Chaldees but conceal them.

Verse 4

May My exiles sojourn among you The fleeing children of Israel.
become a hiding place for them for you too shall know the soul of the wanderers, what their distress is.
for the milking has come to an end Your squeezing, your wealth and your glory, which you had through your flocks and your cattle, from which you would squeeze milk and cream.
the udders have vanished Heb. דּשׁ כָּלָה, an expression of breasts that supply milk. Comp. (infra 60:16) "And the breast of (וְדּשׁ) the kings you shall suck."
the tramplers have ceased Your animals that trample [the earth] in your land.

Verse 5

And the throne shall be established through lovingkindness When this destruction comes upon you, then the throne of David shall be established and magnified, for at that time, Sennacherib shall meet his downfall through Hezekiah, whose throne shall be established through the lovingkindness that he shall perform, as we find that he bestowed lovingkindness, as it is stated in II Chron. (30:24): "For Hezekiah, king of Judah provided for the assembly a thousand bulls and seven thousand sheep."
and there shall sit...one who judges and demands justice and performs righteousness Heb. וּמְהַר צֶדֶק. Jonathan renders: and performs justice.

Verse 6

they have become very proud Heb. גֵּא מְאֹד, [lit.] he has become very proud.
their pride and their haughtiness are improper, for the source of the nurturing of their branches was through illegitimacy and the incest of the daughters from their father.
and their conception Heb. וְעֶבְרָתוֹ, their conception, [lit. his conception.] Alternatively, עֶבְרָתוֹ means "his anger," the anger they bore for Israel.
improper Their heroes acted improperly, for they were unappreciative.

Verse 7

Therefore, Moab shall wail for Moab [lit. to Moab,] for Moab.
for the walls of Kir-hareseth Heb. לָאֲשִׁישֵׁי, for the walls of Kir-hareseth.
for the walls Comp. (Jer. 50:15) "Her walls (אָשְׁיוֹתֶיהָ) fell."
shall you lament, but broken-hearted Heb. נִכְאִים, broken.
shall you lament Heb. תֶּהֱגוּ.

Verse 8

grain fields Heb. שַׂדְמוֹת.
the vine of Sibmah We can deduce that Heshbon was a place of fields and Sibmah a place of vineyards. Now if you ask, All these are cities of the east side of the Jordan, and Israel took them from the hands of Sihon. Now when did they return to the hands of Moab? When Sennacherib exiled

the Reubenites and the Gadites, the neighboring Moabites came and settled in them.
has become desolate Heb. אֻמְלָל, has become desolate.
its saplings its choice saplings.
they reached as far as Jazer The grain fields and the vine and the saplings mentioned here are merely an allegory. They represent camps, companies, and rulers [in the days of these peoples]. So did Jonathan paraphrase it.
they reached as far as Jazer they went into exile.
they strayed to the desert lit. they strayed the desert.
its tendrils its branches; and they are the symbol of its exiles.
spread out Heb. נִשְׁשׁוּ, scattered. Comp. (Ezekiel 29:5) "And I will scatter you (וְנִטַּשְׁתִּיךָ) in the desert"; (I Sam. 30: 16) "And behold, they were scattered (נְטוּשִׁים)"; (II Sam. 5:22) "And spread out (וַיִּנָּטְשׁוּ) in the valley of Rephaim."

Verse 9

I will weep with the weeping of Jazer Jonathan paraphrases: As I brought camps upon Jazer, so will I bring killers upon Sibmah, and, according to the wording of the verse, the prophet states: Similar to the lamentations of Jazer, I have to lament over you, the vine of Sibmah.
I will be sated over you with my tears Heb. אַרְוֶךָּ, I will be sated over you. There are some words that serve as two words. Comp. (Jer. 10:20) "My children went out of me (יְצָאוּנִי)"; (Jos. 15:19) "A dry land you have given to me (נָתַתָּנִי)"; (Gen. 37:4) "To speak to him (דַּבְּרוֹ) peacefully."
your figs Heb. (קֵיצֵךְ), the figs that are dried out in the summer.
a shout the noise of robbers and spoilers.

Verse 10

from the fruitful field Heb. כַּרְמֶל. That is a place of a forest and grain fields.
no shout Heb. יְרֹעָע, an expression of a shout of (תְּרוּעַת) joy.
the shout have I abolished the voice of those assembled to lay the beam to press the grapes.

Verse 11

shall moan in lamentation.

Verse 12

that Moab has wearied on the high place to wage war on the high places of the towers.
and he shall enter his sanctuary to the place where they prepare themselves and ready themselves there to pray.

Verse 13

This is the word the end of Moab's destruction at the hands of Nebuchadnezzar.
that the Lord spoke concerning Moab long ago Many days before the calamity came upon it, Isaiah prophesied this about it. Alternatively, "Long ago," denotes the time when Balak hired Balaam.

Verse 14

And now, the Lord has spoken to bring the retribution near to them.

In three years like the years of a hireling Because of three years that they aided Sennacherib when he besieged Samaria, and they aided him without compensation, as though they were his hirelings, the glory of Moab shall, therefore, be debased among the rest of Sennacherib's multitudes, for he swept them away into captivity from the midst of that army and went away. And so it is related in Seder Olam (ch. 23): He swept away the Ammonites and the Moabites who aided him when he besieged Samaria three years, to fulfill what is said: "Three years like the years of a hireling, etc." It can further be explained as follows: "Three years like the years of a hireling." Three years were decreed upon you as a reprieve, but they will be exact, and the retribution will not be delayed further, as a hireling is exact with the years of his hire, to limit them.
the glory of Moab shall be debased in the eyes of all the great multitude of Sennacherib.
and the remnant The survivors left to Moab.

not many Heb. לוֹא כַבִּיר, an expression of a large number.

Chapter 17

Verse 1

I shall be removed from being a city [The Hebrew denotes] an expression of removing.
removed from a city from being a city.
a depth Heb. מָעִי, an expression of lowness and depth, like the depth of the seas (כִּמְעוֹת).

Verse 2

The cities of Aroer are abandoned Jonathan renders this as an expression of destruction. Comp. (Jer. 51:58) "shall be destroyed (עֲרֵעֵר תִּתְעָרְעַר), and he explained it in reference to the cities of Aram, i. e., Jonathan renders it: Their cities are abandoned, they are destroyed. The Midrash Aggadah (introduction to Lam. Rabbah 10 [with variations], Yalkut Machin) asks in amazement, since Aroer was [part] of Eretz Israel, as it is said (Num. 32:34): "and Aroer." He is dealing with Damascus and he announces matters concerning Aroer? But, since in Damascus there were streets as numerous as the days of the solar year, and in each one was a pagan deity, which they would worship one day in the year, and the Israelites made them all into one group and worshipped all of them every day, he, therefore, mentioned the downfall of Aroer juxtaposed to Damascus. I explain it, however, according to the simple meaning of the verse, as follows: Since Rezin and Pekah son of Remaliah joined together, and the prophet prophesying about the downfall of Damascus, and saying, "Behold, Damascus shall be removed from [being] a city," and the cities of Aroer which belonged to Pekah were already abandoned, for the Reubenites and the Gadites had already been exiled, and they were always given to the flocks of sheep, and the sheep of Moab would lie there undisturbed, he continues to say that the kingdom of Pekah shall continue to be gradually terminated, and that Samaria, too, shall be captured in the days of Hoshea, and then (v. 3) And a fortress shall cease from Ephraim and a kingdom from Damascusfor Rezin shall be killed.

Verse 3

like the glory of the ten tribes, shall these also be [var. Aram, too, shall be]. These shall be exiled to Halah and Habor, and these shall be exiled to Kir, as it is stated (II Kings 16:9): "And exiled its inhabitants to Kir, and he slew Rezin."

Verse 4

And the fatness of his flesh shall become emaciated Jonathan [renders]: And the wealth of his glory shall be exiled.

Verse 5

And it shall be like gathering the harvest of the standing grain Just as at the time of the harvest, the reaper gathers the bundle of the standing grain in his one hand and with his other arm he reaps the ears, so will Sennacherib uproot and exile everyone, and even the gleanings that fall at the time of harvest he will gather and carry it off. That is to say that even those who flee will not escape his hand, and they will gather them [var. and he will gather them] [like one who gathers ears].
in the valley of Rephaim That is the valley that is before Jerusalem. In the Book of Joshua (15:8, 18:16) you will find that the valley of Rephaim adjoins Jerusalem.

Verse 6

And...shall be left in it Hezekiah and his company, who are inside Jerusalem. They are few people like the gleanings of a vineyard and like the cutter of an olive tree, who leaves over two or three berries.
like the cutter of an olive tree Heb. קְנֻקָּף, like the one who cuts olives to pick them from the tree. Comp. (infra 10:34) "And the thickets of the forest shall be cut off (וְנִקַּף)." Our Rabbis expounded: "And...shall be left in it," as referring to Sennacherib's army; i.e., there shall be left in the multitude of Sennacherib a few people like the cutter of an olive tree, as it is stated in the Aggadah of 'Chelek' (95b).
at the end of the uppermost bough at the end of the bough.
on its branches Heb. בְּסָעְפֶּיהָ. Comp. infra (27:10) "And he shall finish its branches (סְעִיפֶיהָ)." Also (supra 10:33), "Lops off the branches (מְסָעֵף)."

Verse 7

shall turn Heb. יִשְׁעֶה, shall turn to his Maker. Comp. (Gen. 4:4) "And the Lord turned (וַיִּשַׁע) to Abel."
man the righteous men remaining among them.

Verse 8

he shall not regard [lit. he shall not see.] They shall not be important in his eyes.

Verse 9

the cities of his strength [The antecedent is] Israel.
like the abandonment of the forest and the many branched trees Forsaken like this forest, desolate without people.
forest Heb. שַׂחֲרֶת. This is a forest, as [Onkelos] translates בְּחוּרְשָׁא בַיְעַר, in the forest (Deut. 19:8).
and the many branched trees This, too, is a forest, a place of trees. Like the abandoned cities of the Amorites, which they left in desolation in the days of Joshua like the forest and the many branched trees and

fled because of the children of Israel, and the land of Israel was desolate.

Verse 10

because I planted you Because, when I planted you in the beginning, I planted a pleasant planting, twelve sons of Jacob, and when your saplings raised branches, they gave forth improper seed, like strange branches which are not of the species of the vine but resemble the vine.
you sow it You give your seed into that sapling. [It is also possible to say that "and with the branch of a stranger you sow it," means that you intermarry with the nations and they mingled with you.]

Verse 11

On the day of your planting you mingled Heb. תְּשַׁגְשֵׁגִי, an expression of mingling. Your branches became mingled with sorts of grasses and mixtures that spoil the branches of the vine. That is to say that in the place where I planted you for Me as a vineyard, there you corrupted your deeds. That is what Ezekiel said to them (20:5): "On the day I chose Israel, and I lifted My hand to the seed of the house of Jacob, and I became known to them in the land of Egypt." And it says further (verse 8): "And they rebelled against Me and they refused to obey..." Here, too, תְּשַׁגְשֵׁגִי, you became mingled with the abominations of Egypt.
and in the morning you cause your seed to blossom And on the morrow, when I took you out of there, and I brought you into the land, there, too, your evil seed you caused to blossom.
a heap of harvest on a day of sickness a heap of bad harvest that lies by day and by night, that harvest is stricken ill, it has reached a day of distress. [Rashi in printed editions.] [Since it is difficult to make sense of this comment of Rashi, Parshandatha prefers the reading of most mss.:] a heap of harvest on a day of sickness a heap of bad harvest, as "on a day of sickness" proves, that harvest reached a day of distress.
a heap Heb. גַּד. This is an expression of a tall heap. Comp. (Exodus 15:8) "Running water stood erect like a heap (גַּד)." Also (Ps. 33:3), "He gathers like a heap (כַּנֵּד)." [The words:] גַּד and נוֹד are not the same [i.e., גַּד is a heap or a stack, and נוֹד is a flask.]
and mortal pain that you were paid your reward.
mortal Heb. אָנוּשׁ, distressed by severe illness. Comp. (II Sam. 12: 15) "And he became mortally ill (וַיֵּאָנַשׁ)," also (Micah 1:9), "For her wounds are mortal (אֲנוּשָׁה)." Alternatively and in the morning you cause your seed to blossom Before the heat comes, you have blossomed, and it is customary for the vineyard to blossom when the heat comes, and the one that blossoms in the morning does not thrive. This is in the Midrash of Rabbi Tanhuma (Sh'lach 12).

Verse 12

Woe to a multitude of many peoples This is a principle followed throughout all generations; the scourge by which Israel is punished, shall eventually suffer. Therefore, the prophets who prophesy Israel's retribution through the nations, juxtapose after it the retribution of the nation by which Israel was punished.
a multitude of many peoples The armies of Sennacherib.
they rush an expression of rushing and roaring.

Verse 13

and He shall rebuke them [lit.] him i.e., the Holy One, blessed be He, [shall rebuke] that rushing [or throng].

like the chaff of the mountains He likens the wicked to the most inferior of all species and the most inferior of that species. The chaff of the mountains is drier than that of the valleys.
and like the thistle blossoms Heb. וּכְגַלְגַּל. That is from the blossom of the thistles called kardouns in O.F. [chardons in modern French] similar to those with which they pull woolen garments, and they are not hard. When the end of the summer arrives, they burst open by themselves and the wind scatters them. Now that bursting is made like a round wheel (גַּלְגַּל) [var. like a wagon wheel], like a sort of eye in the center with five spokes around it.

Verse 14

and behold there is fright Demons come upon the enemy and frighten him.
before morning he is no more The enemy is not in the world.
this is the portion of our plunderers The portion of Sennacherib and the portion of Gog and Magog, when they come to plunder us.

Chapter 18

Verse 1

Woe to the land shaded by wings Jonathan renders: to which they come in ships from a distant land, and their sails are spread out like an eagle that flies with its wings. I say, however, that because they live in the east, and the land is hot, birds assemble there, and it is shaded by the birds' wings. Now this prophecy concerns the armies of Gog and Magog, as the matter is stated in Ezekiel (38: 5) "Persia, Cush, and Put with them."

Verse 2

Go swift messengers to see whether it is true that the Israelites have returned to their place, a nation which is pulled and torn, to a people that is awesome from its inception.
from their beginning and onward From the day it was chosen as a people and onward.
a nation punished in kind Heb. קָו-קָו [lit. a line for a line, i.e.,] when he is punished for his sin, he is punished in kind and given to be trampled. Alternatively, קָו-קָו is an expression of vomit (קִיא) (Lam. 3:45): "Loathsome and rejected."
river [figurative for] kings.

Verse 3

All inhabitants of the world, etc. You need not send messengers for this, for when a standard of the mountains is raised, you shall see the ingathering of the exiles, and when a shofar is sounded you shall hear.

Verse 4

I will rest from paying Esau his just deserts; I will turn away from all My affairs and I will look down upon My dwelling-place to do good to it.
like a clear heat upon herbs It will illuminate it and cause to shine like the clear heat of the sun on herbs. Comp. (II Kings 4:39) "To gather herbs (אורות)."
like a cloud of dew for which the reapers long, to refresh themselves during the heat of the harvest.

Verse 5

For before the ripening of the harvest of Amalek and of Gog, when he has not yet filled his desire and his hope, that he plans to destroy his brothers.
when the blossom is past i.e., when its blossom is past and the grain is close to becoming ripe in its ears and before the buds of his vine become ripening grapes, ripened to the extent of being בֹּסֶר, i.e., when the grapes become as big as a white bean. This is called בֹּסֶר and also גֶּרוּעַ.
and he shall cut off i.e., the cutter shall cut off the tendrils; these are the branches and the boughs.
with pruning hooks sarpes in O.F. [serpes in Modern French].
and the roots These are the roots of the vines, called ceps in O.F.
he cut [them] off Heb. וְחֵתַּז. i.e., to say that He shall slay the officers and the rulers of Esau and of Gog and his armies and his allies.

Verse 6

They shall be left [i.e.,] their corpses.
to the birds of the mountains Heb. לְעֵיט הָרִים, to the birds of the mountains.
shall spend the summer upon them All the days of the summer.
shall spend the winter All the days of the winter. From there they deduced that the judgment of Gog in the future shall be twelve months.

Chapter 19

Verse 1

is riding on a light cloud quickly to send easily and quickly the decree of His word to punish Egypt.
and the idols of Egypt shall quake from before Him They will have no power to save their people from the messengers of the king of Assyria. The prophet presented the retribution of Egypt in this manner, unlike the way he presented it to other nations, because they are accustomed to being punished in this manner. (Exodus 12:12) "And I will pass through the land of Egypt...and upon all the gods of Egypt [will I execute punishment]," and it is customary to frighten a person with a misfortune from which he has already suffered.

Verse 2

And I will stir up Egyptians against Egyptians The end of the verse explains its beginning: And they shall war one man against his brother.

Verse 3

And the spirit of Egypt shall empty out Heb. וְנִבְקָה. His wisdom shall be emptied out. Comp. (infra 24:1) "Empties out (בּוֹקֵק) the land."
sorcerers Heb. הָאֹבוֹת, one of the names of the idols.

Verse 4

And I will deliver וְסִכַּרְתִּי, And I will deliver. Alternatively, it can be interpreted as an expression like (Gen. 8:2): "And the fountains of the deep were stopped up (וַיִּסָּכְרוּ)." I will stop him up and bind him.

into the hands of a harsh master Heb. אֲדֹנִים קָשֶׁה. Any expression of lordship is used in the plural, even for a singular. Comp. (ibid. 39:20) "Joseph's master (אֲדֹנָיו)"; (ibid. 16) "Until his master (אֲדֹנָיו) came."
and a mighty king The king of Assyria.

Verse 5

And water from the sea shall dry up
Heb. וְנִשְׁתּוּ, an expression like (Lam. 3:47): "The desolation (הַשְׁאֵת) and the breach." Since the entire productivity of Egypt is due to the Nile, since no rain falls there, but the Nile rises and waters it through its man made canals, he, therefore, compares its retribution to the drying up of canals. [Some manuscripts read:] Rivers and canals.
And water from the sea shall dry up And the sea shall not return the Nile to its source, but the Nile will descend into it and will not ascend to water Egypt.
and the river This is the Nile.

Verse 6

And they shall abandon When the water decreases, the mud is noticeable in it, and it becomes a mire and is abandoned.

the deep canals Heb. יְאֹרֵי מָצוֹר. The deep canals, like the ditches of the sieges of cities. [Rashi according to Parshandatha. Printed editions read:] In the ditches of the sieges of cities.
reeds and rushes that grew there because of their abundant water.
shall be cut off When the canals dry up, the reeds stop growing, and they dry up and fall. Jonathan renders: Shall not come up. Elsewhere (infra 33:9), he renders: "The Lebanon was dried up, cut off (קָמַל)," as 'fell.' I say, however, that it is an expression of cutting off, that they are cut off by themselves because of their dryness, and they fall.

Verse 7

The well-rooted plants by the stream, by the brink of the stream Heb. עָרוֹת, an expression denoting something rooted very well. Comp. (Psalms 37:35) "The wicked, terrible in power, striking roots (מִתְעָרֶה) like a green tree in its native soil." Menachem, too, equated it in this manner in his lexicon. [Menachem, however, explains both terms as an expression of growing and of freshness.] Seeds, well-rooted by the Nile, and even on its brink, and all those planted thereby, everything shall dry up and be driven away.

Verse 8

And...shall lament Heb. וְאָנוּ, an expression of lamentation and mourning.
the fishermen They are the Egyptians who catch fish from the Nile, which spreads and goes up into many canals made on its banks over the surface of all the land of Egypt, unlike other rivers.
fishhooks ajjm in O.F.

Verse 9

Those who work at flax Who sow flax by the river.
to be combed Flax that they comb and from which they weave fish nets, which are made with many holes.
nets [lit. holes.] Since the suffix is irregular, ordinarily חוֹרִים Rashi enumerates similar instances e.g.,] (Psalms 8:5) "The beasts of the field (שָׂדָי)"; (Jer. 22:14) "And he will cut out for himself windows (חַלּוֹנָי)."

Verse 10

And its foundations shall be crushed, all who make dams Eklusa in O.F., a sluice. Comp. (Gen. 8:2) "And the fountains of the deep were stopped up (וַיִּסָּכְרוּ)," for they would stop up the water that went out of the banks of the river and spread out, forming a pond of still water, standing in its place, where fish would spawn. The prophet says that the foundations of their diggings shall be crushed, and the dammed up pools that they made. still ponds An expression like (Ex. 31:17): "He rested and was refreshed (וַיִּנָּפַשׁ)," for the water of the ponds rests and stands in one place. Jonathan, however, renders: Who would make the dams and gather the water, each one for himself.

Verse 11

How will you say from now on to Pharaoh, each one of you about himself, I am a son of the wise? Since he will fail because of your counsel, how will you boast before him to say, We are sons of the wise, O you who are a son of the kings of old.

Verse 12

Verse 13

have become foolish Heb. נוֹאֲלוּ, an expression related to אֱוִילִים, fools. have been misled Heb. נָשְׁאוּ, have been misled. Comp. (Gen. 3:13) "The snake misled me (הִשִּׁיאַנִי) and I ate."

Verse 14

The Lord has poured into its midst He mixed a drink for them in its midst, which perverted their spirit, an expression similar to (Prov. 9:2), "She mixed (מָסְכָה) her wine." Mixing a beverage in a cask until he blends it to its proper flavor is called מֶסֶךְ.
perverseness Heb. עִוְעִים, the name of a malady of confusion.

Verse 15

that either the head or the tail, the branch or the reed shall do These are the sorcerers and the astrologers who see in the stars that in the sky are heavenly bodies called by these names, formed in the pattern of a head and a tail, and they are placed in Aries. [Other editions read:] In Draco. Alternatively, it can be interpreted like the Targum: a head and a lower dignitary, a prince and a governor.

Verse 16

Verse 17

And the land of Judah shall be to Egypt for a dread When those remaining in Egypt from the captivity of Sennacherib hear of his downfall, that he will fall in the land of Judah without any physical warfare, they will know that the Divine Presence is manifest in Israel and that their Savior is mighty, and they will fear and be frightened of the land of Judah.

a dread Heb. לְמָגָּא, an expression of a breach and fear and fright, similar to (Psalms 107:27): "They were frightened (יָזֹוגוּ) and wander like a drunkard," similarly (Song 2:14), "In the cracks of (בְּסֻגְוֵי) the rock." because of the plan of the Lord of Hosts which he planned against him to cause him to fall into the hands of Sennacherib, and Judah will escape from his hand.

Verse 18

On that day there shall be five cities, etc. We learned in Seder Olam (ch. 23): Following Sennacherib's defeat, Hezekiah stood up and released the armies he had brought with him from Egypt and from Cush in chains before Jerusalem, and they imposed upon themselves the kingdom of heaven, and returned to their place, and it is said: "On that day there shall be five cities, etc." They went and built an altar to the Lord in the land of Egypt and they would sacrifice on it to heaven, to fulfill what was said: On that day there shall be an altar to the Lord in the land of Egypt. Some of our Sages expounded it in the tractate Menahoth (109b) as referring to the altar of the temple of Onias the son of Simon the Just, who fled to Egypt and built an altar there.
speaking the language of Canaan like the Israelites in the land of Canaan.
one of which will be called "the city of Heres." Jonathan paraphrases: The city of Beth-shemesh which is destined to be destroyed will be said to be one of them. Jonathan renders "Heres" in two ways: an expression related to (Job 9:7) "Who says to the sun (לַחֶרֶס) and it will not shine," [הֶרֶס and חֶרֶס being interchangeable since 'heh' and 'heth' are both gutterals,] and an expression of demolition and destruction. (Some editions add:) And whence did Jonathan derive this? From Jeremiah's prophecy, which he prophesied in Tahpanhes (43:13): "He shall also break the monuments of Beth shemesh which is in the land of Egypt." We learn from here that Beth-shemesh that was in the land of Egypt [and the monument] was destined to be destroyed, and the monuments mentioned there are identical with "the monument beside its border, to the Lord," mentioned here, and it may be said that Beth-shemesh was situated in the border of Egypt on the boundary. Therefore it is stated: Beside its border.

Verse 19

Verse 20

And it shall be The altar shall be for a sign and for a witness between them and the Omnipresent.
a savior and a prince Heb. מוֹשִׁיעַ וְרָב, a savior and a prince.

Verse 21

And the Lord shall be known to the Egyptians The strength of His might shall be recognized by them.

Verse 22

And...shall plague Heb. וְנָגַף. This is an expression of smiting.
plaguing and healing And after the plague, He will create a cure for them.
and He shall accept their prayer [lit.] and He shall be reconciled with them.

Verse 23

there shall be a highway And there shall be a paved road by which they will always go from Egypt to Assyria.
and Assyria shall come upon Egypt Jonathan renders: And the Assyrians shall wage war with the Egyptians.

Verse 24

Israel shall be a third to Egypt and to Assyria for a blessing, since there was no prominent nation in the world at that time like Egypt and like Assyria, and the Jews were humble in the days of Ahaz and in the days of Hoshea the son of Elah. And the prophet states that, through the miracle that will be performed for Hezekiah, Israel's name will be greatly magnified, and they will be as prominent as one of these kingdoms in regards to blessing and greatness.

Verse 25

Which...blessed them [lit. him,] i.e., Israel.
Blessed is My people Israel, whom I chose for Myself as a people when they were in Egypt.
and the work of My hands I showed them with the mighty deeds I performed wondrously against Assyria, and through those miracles they will repent and be as though I just made them anew, and they will be My heritage, Israel. Jonathan paraphrased this in a similar manner.

Chapter 20

Verse 1

Verse 2

and you shall gird sackcloth over your loins (וּפְתַּחְתָּ) Jonathan renders: "And you shall gird the sackcloth over your loins." And his interpretation is evidenced by the fact that until now, He had not commanded him to gird himself with sackcloth, that He should tell him to remove it. Moreover, when He tells him, "And you shall remove your shoes from upon your feet," this is a sign of mourning. (It is, therefore, likely that He commanded him to gird himself with sackcloth, also a sign of mourning.) And the meaning of וּפְתַּחְתָּ is like: (Exodus 39:6) "Engraved like the engravings of a seal (מְפֻתָּחוֹת פִּתּוּחֵי חוֹתָם)," to gird himself with sackcloth tightly on his flesh, so that it appears to be engraved in his flesh.
over your loins above your loins.
naked (עָרוֹם). Jonathan renders: פְּחִיתַ, with torn and worn out clothing, but not actually naked.

Verse 3

three years shall he go in this manner as a sign and a symbol for Egypt and for Cush, that, at the end of three years the king of Assyria shall lead the captivity of Egypt... We learn that Tartan conquered Ashdod three years prior to the downfall of Sennacherib, for his downfall was

when he brought the captives of Egypt and Tirhakah the king of Cush before Jerusalem in chains, when he came to besiege Hezekiah.

Verse 4

with bare buttocks (וְעֶגֶשׁוֹפָּי), like עֶגֶשׁ, and the yud is superfluous, like the yud of עַלִּוֹנָי (the window), חוֹרָי, (nets), שָׂדָי (the field).
buttocks Near the anus. Comp. (II Sam. 10:4): "And he cut off their garments in half, up to their buttocks (שְׁתוֹתֵיהֶם)." This retribution was due them because of Ham their ancestor, who saw his father's nakedness and did not cover it, payment in kind.

Verse 5

shall be broken and ashamed All those who look in expectation upon the aid of Cush and boast of the support of Egypt.
their boasting vantance in O.F.

Verse 6

the inhabitants of this isle The land of Israel, who relied on Pharoah for aid.
isle like the islands of the sea.

Chapter 21

Verse 1

The harsh prophecy of the western desert This prophecy refers to Babylonia, as is delineated therein. If you ask, Did he not already prophesy about it (supra 13): "On a tranquil mountain raise a banner," and the entire chapter? sometimes the prophecy comes into his mouth today in one manner, and later in another manner.
The harsh prophecy of the western desert Jonathan paraphrases: A harsh prophecy concerning the armies that come from the desert, as numerous as the waters of the sea.
like tempests in arid land, to pass Like a tempest that whirls in an arid land, that raises much dust.
to pass So will many camps pass to come upon Babylon.
from the desert they shall come to them (lit.. to her).
from an awesome land Jonathan renders: From a land where mighty deeds have been performed. It is also possible to explain that it is a place of snakes and scorpions, as it is said (Deut. 8: 15): "The great and awesome desert."

Verse 2

A harsh prophecy The prophet says, "This harsh prophecy concerning Babylon was told to me."
the traitor shall be betrayed Jonathan renders: The robbers are robbed and the plunderers are plundered. The Hebrew wording, according to the Targum, is to be explained thus: The traitor another will come and betray him; and the plunderer another will come and plunder him. These are Persia and Media, who rob and plunder Babylon, who, until now plundered and robbed all the countries.
march, Elam and come upon them (lit., her).
besiege, O Media (צוּרִי). I.e., besiege Babylon with a siege. Comp. (II Sam. 22:3) "God is my rock (צוּרִי)." The accent is on the latter syllable,

on the "resh," whereas, in this case, the accent is on the first syllable, like "rise (קוּמִי)," "return (שׁוּבִי)."
all sighs have I brought to an end (אַנְחָתָהּ). (This is) not (spelled with a) "Mappiq heh," (which would mean "her sigh") for this is like "all sighs in the world," and it is an expression denoting a great sigh of many people (sospiradic in O.F.). All sighs have I brought to an end, for the world was sighing because of the yoke of the kingdom of Babylon; now I have brought it to an end.

Verse 3

my loins are filled with trembling The prophet is merciful and sighs over the retribution meted out to the nations. This is the Midrash Aggadah (Tan., beginning of Balak). According to its simple meaning, however, the prophet is reciting the lamentation and the mourning as though this were Babylonia lamenting.
pangs (צִירִים), an expression denoting trembling and pains. And our Rabbis said: A woman has doors and hinges (צִירִים) on her womb just as the doors of a house have hinges (Bechoroth 45a).
I became confused This is a malady known as עֲוִיתּ, convulsions, in the language of the Sages.

Verse 4

fright (פַּלָּצוּת). fright.
the evening of my desire The night that I longed for, for rejoicing and for a banquet. In the Book of Josipon we find that he was happy since his troops had defeated the army of Persia. (Book 1, ch. 5) That night He made for me into trembling, as it is said (Dan. 5:1): "King Belshazzar made a great feast...They drank wine...(verse 4). On that very night, King Belshazzar was slain...(verse 30)." (6:1) "And Darius the Mede received the kingdom."

Verse 5

setting up the lamp (הַצָּפִית), Set up the lamp. In Gen. Rabbah (63:14) we learn that people call a lamp צָפִיתָא.
eating, drinking And in the midst of the eating and the drinking, they cried, "Arise, princes!"
anoint a shield They were shields of boiled leather, and they would anoint them with oil so that the weapons would glide off. The same is mentioned concerning Saul (II Sam. 1:21): "For there the shield of the mighty was rejected." It rejected its anointing and did not absorb it, and Saul's shield became as though it was not anointed with oil.

Verse 6

Go set up the lookout One of your disciples is destined to complain about My attribute, concerning the long prosperity of Babylon, and that was Habakkuk who made a circle and stood inside it, and said (Habakkuk 2:1), "On my watch will I stand, and I will look out to see what He will speak within me." Said the Holy One, blessed be He, "Put up that lookout and promise him in My Name that he will stand on his watch and what he sees in the downfall of Babylon he will tell."

Verse 7

And he shall see a chariot and I will show him there a sort of chariot with a pair of riders, one riding a donkey and one riding a camel, and that is a sign of Persia and Media.

and he shall listen attentively And there he shall hear in his prophecy a representation of the mighty rumbling and stirring of armies.

Verse 8

And the lion called That is Habakkuk. אַרְיֵה (lion) has the same numerical value as Habakkuk. Isaiah prophesied that Habakkuk was destined to pray for this and say the following.
on the watchtower, O Lord O Lord, my God, I always stand on the watchtower to inform me about this.

Verse 9

And behold this is coming When he prays concerning this, he will see sort of a chariot of men, etc.
Babylon has fallen, yea, it has fallen Jonathan renders: Has fallen and is also destined to fall. This denotes two downfalls in two consecutive years, first through Media and Persia, and in the second year, through Heaven, as it is stated (supra 13:19): "And Babylon, the beauty of the kingdoms, the glory of the pride of the Chaldees, shall be like God's overturning of Sodom..." And so we find in Seder Olam (ch. 28): And in that year the news came concerning Darius, and after him, in the year, the news, "And Babylon, the beauty of the kingdoms...shall be like the overturning, etc." (supra 13:19).

Verse 10

My threshed grain and the product of my threshing floor My hallowed grain, the stack of wheat which I was commanded by the Holy Spirit to rectify you and lead you on the straight path, like a man who threshes and winnows his grain on the threshing floor.
What I heard from Him I have related to you.

Verse 11

The harsh prophecy of Dumah That is Edom, and so does Scripture say (Ezekiel 27:32): "Who is like Tyre, like Dumah in the midst of the sea?"
To Me one calls from Seir Said the Holy One, blessed be He: "To Me the prophet or the angel calls from the yoke of the kingdom of Seir."
Watchman, what will be of the night? Watcher of Israel, what will be of this night and this darkness?

Verse 12

Said the watchman The Holy One, blessed be He.
Morning has come I have the ability to make the morning shine for you.
and also night is prepared for the wicked at the time of the end.
if you will request, request If you make your request to hasten the end of the exile.
return and come in repentance.

Verse 13

The harsh prophecy concerning Arabia About the Arabs.
In the forest in Arabia did you lodge I saw what you did when Assyria exiled my people, and they begged their captors to lead them through your land, since you are the descendants of their uncles, perhaps you would have mercy on them, and you were going out and lodging in the forest, the road where the caravans pass.
the roads of your cousins the children of your uncle.

Verse 14

Toward the thirsty it is customary to bring water, but you, the inhabitants of the land of Tema, did not do so, but with his bread they came before the wanderer; they brought them sorts of salty foods and blown up flasks full of air, and he would eat and ask to drink, and he would put the opening of the flask into his mouth, and the air would go into his innards, and he would die. Another explanation of "Toward the thirsty they bring water," is as follows: I did not do so to your forefather, Ishmael; when he was thirsty, I revealed to him a well of water.

Verse 15

Since because of the swords they wandered (I.e.,) my people (wandered). the outstretched sword (נְטוּשָׁה), spread over the surface of the earth, as (I Sam. 30:16) "And behold, they were scattered (נְטוּשִׁים) over the entire landscape," (II Sam. 5: 18) "And spread out (וַיִּנָּטְשׁוּ) in the Valley of Rephaim." Another explanation is that נְטוּשָׁה is like לְטוּשָׁה, sharp. All letters whose sources are close to being from one place, (i.e., from one speech organ,) are interchangeable with one another, the 'nun' with the 'lamed,' as in the case stated (in Nehemiah 13: 7): "To make him a chamber (נִשְׁכָּה)," like לִשְׁכָּה.

Verse 16

like the year of a hireling I will be exact with them to limit the time like a hireling, hired by years, who is exact with the time of the completion of his year.

Verse 17

And the rest the remnant.
the bows of the heroes of the children of Kedar Archers, for they are like their forefather, (Ishmael,) about whom it is stated (Gen. 21:2): "And he was an archer."

Chapter 22

Verse 1

the Valley of Vision This is Jerusalem, the valley concerning which most prophecies were prophesied.
that all of you have gone up to the rooftops When an army comes upon them, they go up to their roofs to see the army and to fight. Our Rabbis, however, explained this concerning the priests who went up to the roof of the Temple with the keys of the forecourt in their hands, as is stated in the Tractate Taanith (29a). The Midrash Aggadah, however, states that they, (the people of Jerusalem,) were haughty. (This is found) in Lamentations Rabbah (Int. 24).

Verse 2

full of clamor A city that was full of clamor, the voice of many people, tumultuous and happy, now, what ails you that you mourn?
your fallen have not fallen by the sword It would have been better had they fallen by the sword than now that they have perished by hunger.

Verse 3

All your officers wandered together Zedekiah and his officers, who went out to flee at night (II Kings 25:4).
because of the bow they were bound who, because of fear of the archers, were bound to be confined within the city, and all those found therein were bound together with chains, and the majority of them fled from afar prior to this.

Verse 4

Leave Me alone (שְׁעוּ מִנִּי). Leave Me alone. So says the Holy One, blessed be He, to the ministering angels.

Verse 5

trampling (מְבוּסָה), trampling. Comp. (Jer. 12:10) "They trampled (בּוֹסְסוּ) My heritage." Comp. also (Zech. 10:5): "And they shall be like heroes, trampling (בּוֹסִים) in the mire of the streets."
destroying the wall a day of destroying the wall.
and shouting, "To the mountain!" (וְשׁוּעַ). And the voice of a shout to flee to the mountains to escape.

Verse 6

carried a quiver a quiver of arrows.
and to the wall they attached their shields (עֵרָה). Comp. (above 19:7) "The well rooted plants (עֲרוֹת) by the stream," (Psalms 37:35) "Striking roots (מִתְעָרֶה) like a green tree in its native soil." It is also possible to explain: וְקִיר עֵרָה מָגֵן as follows: Kir is the name of the city. Comp. (II Kings 16:9) "And exiled [its inhabitants] to Kir." The people of that province exposed their shields toward Jerusalem.

Verse 7

laid [siege] to the gate (Lit., laid to the gate.) They laid siege to the gates. There is a similar expression in Kings (II 20:12) in the war with Ben Hadad, "Lay on!" And they laid siege to the city.

Verse 8

And he bared (וַיְגַל), an expression of uncovering.
the covert of Judah That is the Temple, which shielded, protected, and covered them.
and you looked on that day for means of waging war.
to the weapons of the house of the forest They are the three hundred shields and two hundred body shields that Solomon made, and the king placed them in the house of the forest of Lebanon (I Kings 10:16).

Verse 9

the cracks of the city of David The cracks of the wall you saw that they had increased.
and you gathered the water of the lower pool Jonathan renders: And you gathered the people to the waters of the lower pool, which is near the cracks of the city of David, to fight there, because you saw that Jerusalem had a weak spot there and was vulnerable to conquest from there.

Verse 10

And the houses of Jerusalem you counted how many houses each one had, that they give of them proportionally, to take the stones and the wood to fortify the wall.
to fortify (לְבַצָּר), to strengthen, an expression similar to "fortified cities" (בְּצוּרוֹת) (Num. 13:28).

Verse 11

And a ditch you made A pool of water, to be a defense (lit., strength) for the city.
between the two walls the double walls, the low wall and the high wall, and the water of the old pool.
but you did not look to its Maker Now, if you ask, Hezekiah, too, did so, as it is stated (in II Chron. 32:5) "And he strengthened himself, and he built up all the broken down wall, and he went up on the towers and outside the other wall, and he strengthened the Millo of the city of David," the answer is that Hezekiah "trusted in the Lord God of Israel, etc." (II Kings 18:5), but you, in the days of Jehoiakim and Zedekiah did not look to its Maker.
and Him Who fashioned it from afar From the time He created the world, Jerusalem and the Temple were His intention.
you did not see You did not think of Him.

Verse 12

Verse 13

And behold, joy and happiness The Holy One, blessed be He, so to speak, is mourning, and you are eating and rejoicing.
for tomorrow we will die in the World to Come. The prophets tell us in the name of the Holy One, blessed be He, that we will have no share in the World to Come. Let us, therefore, enjoy ourselves during our lifetime.

Verse 14

until you die Jonathan paraphrases a second death in the World to Come.

Verse 15

voluptuary (סוֹכֵן), he was lustful of pleasures. Comp. (I Kings 1:2): "And she shall be to him a warmer (סוֹכֶנֶת)," (San. 26b, where Rashi cites exegetes who claim that Shebna had homosexual tendencies.) Midrash Aggadah states: He was from Sichni, and he came to Jerusalem. This is in Lev. Rabbah (5:5).
appointed over the Temple (lit., the house.) He was appointed over the entire Temple. Some say he was the High Priest and some say he was a Temple trustee.

Verse 16

What have you here Scripture denigrates him because he wished to surrender Hezekiah to the king of Assyria, as is stated in San. (26a): He wrote a note and shot it on an arrow, "Shebna and his company wish to make peace; Hezekiah and his company do not wish to make peace."
and whom do you have here Who of your family is buried here?

he hews his grave on high For he hewed a grave for himself among the graves of the House of David, to be buried among the kings. Therefore, he says to him, "What right of heritage do you have in these graves?"
he hews (חֹצְבִי). The 'yud' is superfluous. Comp. (Deut. 33:16): "Who dwells (שֹׁכְנִי) in the thornbush"; (Psalms 113:7) "He raises up (מֵקִימִי) the poor man from the dust."

Verse 17

Shall cast you about with a mighty toss (גָּבֶר) like a rooster that wanders from place to place (Lev. Rabbah ibid.) The Midrash explains גֶּבֶר as a rooster. Our Rabbis, however, stated that the wandering of a man is more trying than that of a woman (San. 26a).
and cause you to fly. Heb. (וְעֹטְךָ עָטֹה). Comp. (I Sam. 25:14) "And he drove them away (וַיָּעַט)," an expression of עַיִט, a bird. He will make you fly away like a bird, in exile. Our Rabbis, however, stated that 'zaraath' broke out upon him, as is stated: (Leviticus 13:45) "And on his upper lip he shall enwrap himself (יַעְטֶה)."

Verse 18

He shall wind you around like a turban that surrounds the head, the enemies and oppressors shall surround you.
like a surrounding wall. (כַּדּוּר). Our Rabbis, however, explained it as an expression of a ball, which they call 'pelote' in French, which is tossed and caught from hand to hand.
to a land of ample space in Casiphia, the name of a place.
there you shall die And you shall not be buried in the sepulchre of the House of David, and there the chariots of your glory shall be converted into the shame of the house of your master which you sought.

Verse 19

and from your station (Lit., your stand. The Temple service was performed in a standing position.) And from your service in the Temple, He shall tear you down.

Verse 20

to Eliakim He was appointed over the house when Sennacherib took him, (i.e., Shebna,) as we find, when they went out to Rabshakeh, and he revealed to him Shebna and his company, and they dragged him with their horses' tails, as is related in San. (26b). When Sennacherib went to Tirhakah, king of Cush, he swept away Shebna and his company and went away. We learned this in Seder Olam (ch. 23).

Verse 21

Verse 22

the key of the House of David Jonathan paraphrases: The key of the Temple and the government of the House of David.

Verse 23

And I will thrust him like a peg in a sure place (Jonathan renders:) And I will appoint him a faithful trustee, serving in a sure place. Jonathan renders נֶאֱמָן as sure, i.e., a place that is faithful to those who lean on

it, for it shall not move. Another explanation is to reverse the word order of the verse: And I will thrust him a sure peg in a place.

Verse 24

the children and the grandchildren (צֶאֱצָאִים וּצְפִיעוֹת). Jonathan renders: the children and the children's children. Menachem (Machbereth p. 151) associates it with, (Ezekiel 4:15) "Cattle dung (צְפִיעִי)." This teaches us that it is an expression of tiny infants that issue forth from their mother's womb. making צְפִיעוֹת an expression of coming out, i.e., a thing that comes out.
all the small vessels the smallest of their families shall take pride in him and rely on him.
from the vessels of basins to the vessels of the lyres Jonathan paraphrases: From the priests who wear the ephod to the Levites who hold the lyres. Accordingly, it is an expression of the ministration vessels with which the priests perform the service in the Temple.
the lyres with which the Levites recite the song during the offering of the sacrifices.

Verse 25

shall the peg...move (This alludes to) the greatness of Shebna.
and the burden which is upon it shall be cut off His family members and his company who depend on him and who hang upon him the vessels of their glory. And since he likened him to a peg, he likened those who boast about him and rely on him, to a burden loaded on the peg. Some interpret it: And the prophecy prophesied about him shall be fulfilled.

Chapter 23

Verse 1

Wail, ye ships of Tarshish who became wealthy through the merchants of Tyre, for the ships of Tarshish would bring merchandise to Tyre. Tarshish is the name of the sea.
for it has been pillaged from within For it has been pillaged from within, the place you were wont to lodge, from coming anymore into his midst, and you will no longer have a place in Tyre to lodge there.
from the land of Kittim They are the Romans.
he appeared to them The marauder appeared to the people of Tyre. Another explanation is that from the land of Kittim, the plunder of Tyre was revealed to the people of Tarshish, for the people of Tyre fled to Kittim and from there the news was heard.

Verse 2

Be silent, ye island dwellers Mourn and sit silently, you dwellers of the island of the sea. Why? The seafaring merchants of Zidon were wont to replenish you with all merchandise. Now, when Tyre falls, Zidon will fall with it, for they were within a day's journey from one another.

Verse 3

And on great waters the seed would come from Egypt, that is situated on the river Shihor, to Tyre.
the harvest of the Nile Egypt was the revenue of Tyre.

Shihor This is the Nile, as it is said (Jos. 13: 3): “From the Shihor, which is before Egypt.” And they would bring the produce to Tyre in Egyptian ships.
and she became (I.e.,) Tyre.
the mart of the nations from the multitude of people that were therein. All the nations brought merchandise to her. ([Some editions read:] All the strangers.)

Verse 4

Be ashamed, Zidon which was secondary to Tyre.
for the sea said For Tyre, that was situated in the stronghold of the sea, who was the main head of the kingdom, said, “I am as though I have not travailed, nor have I borne young men, for they all were slain, and I am as though I have not raised virgins.” And so did Jonathan render it. And our Sages said in the Aggadah: Be ashamed, Zidon, for the sea has spoken, “If I, who have no sons and daughters about whom to worry that they not be seized for my iniquity, do not deviate from the commandment of my Maker, by crossing the boundary of sand which He placed for me, how much more should you be ashamed, Zidon, since you have to worry about all these!”

Verse 5

Like the report concerning Egypt which they heard about the Egyptians, that I had brought ten plagues upon them, and that they finally drowned in the sea.
shall they quake They shall be frightened.
at the report When the listeners hear that the report concerning Tyre has been announced, for also the plagues of Tyre shall be in the same pattern as those plagues: “Blood and fire” (Joel 3:3); (Isaiah 66:6) “A voice of tumult from the city,” like the croaking of the frogs, (Infra 34:9) “And its brooks shall be turned to pitch and its dust into sulphur,” on the pattern of the plague of lice. (Ibid. 11) “But the pelican and hedgehog shall take possession of it,” after the pattern of the plague of a mixture of noxious beasts. (Ezekiel 38:22) “And I will hold judgment over him with pestilence and with blood,” a pattern of the plague of murrain. (Zechariah 14:12) “His flesh shall consume away,” after the pattern of the plague of boils. (Supra 18:5) “And he shall cut off the tendrils,” after the pattern of the hail and locusts; (infra 34:6) “And a great massacre in the land of Edom,” corresponding to the plague of the first born. This system is true if his עוֹר is another city (Edom, Rome[Parshandatha]). If it is actually Tyre, because the sea inundated it, the prophet says about it, “Like the report concerning Egypt,” and I say that the entire section, indeed, is talking about Tyre, because Zidon is near it. ([Other editions read:] And I say that the entire section is, indeed, talking about Tyre. Because Zidon is near it, he juxtaposes Zidon to it [Parshandatha].)

Verse 6

Proceed you inhabitants of Tyre, to flee to Tarshish.

Verse 7

Is this your joyful [city] It has fallen before you, and he will say to you, “Is this the city that was joyful in your eyes, that from ancient times was joyful; whose feet now carry her afar to seek for herself a resting place?”

Verse 8

whose traffickers (כְּנָעֶנֶיהָ) traffickers. Comp. (Hosea 12:8) "As for the trafficker (כְּנַעַן) in his hand are the balances of deceit"; (Zech. 14:21) "And there shall no longer be a trafficker (כְּנַעֲנִי)."

Verse 9

every position every strong position.

Verse 10

Cross your land into exile.
like a river Like this river that rises and spreads out.
O daughter of Tarshish Tyre, which is situated on the Sea of Tarshish.
there is no more strength (אֵין מָזַח עוֹד). You have no more strength or girdle to gird your loins. מָזַח is an expression of a girdle. Comp. (Psalms 109: 19) "And for a girdle (וּלְמֶזַח) he shall always gird himself with it." And every 'girdle' is an expression of strength.

Verse 11

He stretched His hand He Who stretched out.
the Lord commanded upon Canaan He commanded His summoned ones upon Canaan.
to destroy (לַשְׁמִד), like לְהַשְׁמִיד. Comp. (II Kings 9: 15) "To go and tell (לָגִיד) in Jezreel," like לְהַגִּיד. And so (Psalms 26:7), "To make heard (לַשְׁמִיעַ) with a voice of thanksgiving," like לְהַשְׁמִיעַ.
its strongholds Tyre and Zidon were of Canaan, as it is stated (Gen. 10:15): "Zidon his first born."

Verse 12

to Kittim to the land of Kittim, arise and cross; even there you shall have no rest. Why do I say, "Arise and cross over?" ([According to our reading, that of the printed editions, we find no answer to this question. According to some manuscripts, however, the reading is as follows:] to Kittim to the land of Kittim, arise and cross, even there you shall have no rest. Why? Behold the land of the Chaldees They shall exile you from there.

Verse 13

Behold the land of the Chaldees, this people has never been It was not to be a people, for they are called, (Habakkuk 1:6) "bitter, impetuous nation." They are a foolish nation, of the creatures that the Holy One, blessed be He, (so to speak,) regrets (creating) them. [Tractate Sukkah (52b)].
Assyria established it to station his fleets therein, his ships, huge battle ships, as (infra 33:21): "A mighty fleet (עִי)."
they erected its towers They shall erect their fortifications (var., their siege towers) upon Tyre. (Heb.) בַּחוּנָיו, an expression similar to (infra 32:14): "tower and bastion (בַּחַן)," bajjpred in O.F., which they erect for a siege against walled cities.
destroyed its palaces (עוֹרְרוּ). They shall destroy. (This is) an expression like (Psalms 137:7): "Raze it, raze it (עָרוּ עָרוּ)," an expression of demolition until the very foundation.

Verse 14

Verse 15

that Tyre shall be forgotten Since the prophet refers to her with an expression of degradation, with an expression comparing her to a harlot, he says, "shall be forgotten," like a harlot whose lovers have forgotten her. She, too, shall be forgotten for want of merchants and traffickers turning to her, because she shall be destroyed.
like the days of one king The days of David were seventy years, but I do not know why this sign is given here.
it shall fare with Tyre a slight remembrance, that she shall shake herself from her humble state and appeal to those who were wont to trade with her, to return to her so that she return to her original state.
like the song of the harlot who sees that no one turns to her and raises a sweet and melodious voice in song, perhaps she will please her lovers.

Verse 16

sing many songs That is to say, also make many supplications and humble your haughtiness.

Verse 17

to her hire To her original state and to her wealth through her commerce. He denigrates her with a degrading expression.
and she shall have commerce (Lit., and she shall prostitute.) She shall supply merchandise. But he denigrates her with a shameful expression.

Verse 18

holy to the Lord The righteous are destined to plunder her when the king Messiah comes.
it shall not be stored to be a treasure for her kings.
and it shall not be inherited They will not leave it over as an inheritance to their children.
and for stately clothing (וְלִמְכַסֶּה עָתִיק) for beautiful clothing means laudable, as (Psalms 94:4): "They speak with haughtiness (עָתָק)."

Chapter 24

Verse 1

Behold the Lord empties the land and lays it waste This prophecy represents retribution for Israel. Since he prophesied for them this consolation, and they are destined to see great distress before it, he, therefore, said to them, "Not to you do I say that you will inherit it, for, behold, the Holy One, blessed be He, empties you out and lays you waste, but those of you who survive until the day of redemption, they shall raise their voice and sing;" this is the end of the passage (v. 14), and for them have I prophesied the favorable prophecy.
empties (בּוֹקֵק) empties.
and lays it waste (וּבוֹלְקָהּ) and lays is waste.
and He shall turn over its face And He shall confuse its esteemed men. עִוָּה is an expression related to (supra 21:3): "I have become confused (נַעֲוֵיתִי) from hearing."

Verse 2

(Addendum) And it shall be, as with the people, so with the priest Not like other travelers, that the master is led by his slave, and the mistress is led by her maidservant; the master is esteemed and the slave is held in low esteem, the mistress is esteemed and the maidservant is held in low esteem, but when the captor leads the captives, all are equal before him. [Addendum to Rashi]
as with the buyer, so with the seller When the people lives in its land securely, the buyer is happy and the seller is unhappy, since he will not return to the land he sold, but when the captor leads them, the buyer will not rejoice and the seller will not mourn, and so, as with the lender, so with the borrower, both are equal, for the borrower has nothing to pay, and the lender, had he not lent to this one, the captor would have taken it. Likewise, as with the creditor, so with the one who owes him. The word לְוֶה applies to money and נֹשֶׁה applies to other commodities, such as wine, oil, grain, and honey, as it is written (Deut. 24:10): "When you lend your brother anything as a loan." [Addendum to Rashi]

Verse 3

shall be emptied (וְהִבּוֹק תִּבּוֹק) shall be emptied.
and it shall be pillaged (וְהִבּוֹז תִּבּוֹז) an expression of pillage and spoils.

Verse 4

it has withered (נָבְלָה) Comp. (Jeremiah 8:13) "And the leaf has withered (נָבֵל)." An expression of withering and languishing.
has been humbled (אֻמְלָלָה), an expression of humility. Comp. (Neh. 3: 34) "humble Jews (אֻמְלָלִים)."
The land (תֵּבֵל) This is the land of Israel, which is spiced (מְתֻבֶּלֶת) with many commandments.
the highest of the people of the land the pride of the people of the land.

Verse 5

And the land has deceived This is a sort of deceit; it produces grass but does not produce growing grain; it shows growing grain, but there are no wheat kernels in its stalks (lit., in its straws).
because of its inhabitants (תַּחַת יוֹשְׁבֶיהָ) lit., under its inhabitants; because of its inhabitants.
the everlasting covenant That is the Torah that they received with a covenant.

Verse 6

Therefore, an oath For the sin of vain oaths. ([Manuscripts read:] Because of the sin of false oaths.)
were dried up (חָרוּ) an expression of dryness and thirst through the heat of dryness. Comp. (Jer. 6: 29) "The bellows are dried (נִחַר)."

Verse 7

Verse 8

The joy of the drums that you said (supra 22:13), "And behold, joy and happiness."

Verse 9

Verse 10

The wasted city is broken When it is broken, it will be called the wasted city.
from entering for anyone to enter.

Verse 11

is darkened (עָרְבָה), is darkened.
the joy of the land That is Jerusalem.

Verse 12

Through desolation, the gate is battered Through the desolation of loneliness, that the houses are desolate, without an occupant, the gates shall become battered by demons and destructive creatures.

Verse 13

For so shall Israel remain in the midst of the peoples, one in a city and two in a family.
like the cutting of the olive tree that leaves over berries at the tip of the uppermost bough.

Verse 14

They shall raise their voice For those few survivors shall come the good that I prophesied above.
they shall shout for joy more than [by the] sea (Lit., they shall shout for joy from the sea.) More than they shouted for joy by the sea during the redemption from Egypt.

Verse 15

Therefore, for the lights (בָּאֻרִים). Jonathan paraphrases: When lights come to the righteous, concerning the two good tidings, both that of the redemption from Babylon and that of Edom. ([Most manuscripts read:] Jonathan paraphrases: When lights come to the righteous, concerning the two lights, etc.) And Menachem stated (Machbereth, p. 32) that אֻרִים is an expression of holes and crevices where they were fleeing, and so (Gen. 11:28): "אוּר, the valley of the Chaldees," and so (supra 11: 8): "And on the hole (מְאוּרַת) of an adder," the hole of its dwelling.

Verse 16

From the end of the earth Jonathan paraphrases: From the Temple, which is at the edge of the land of Israel in the east, as we learned: (Maaser Sheni 5:2) [According to Lev. 19:23 25, the produce of the vineyards produced during the first three years of its growth may neither be eaten nor may any benefit be derived therefrom. The produce of the fourth year must be taken to Jerusalem and eaten there. If this is inconvenient, the owner may redeem the produce and take the redemption money to Jerusalem, where he must buy food to eat with the sanctity of כֶּרֶם רְבָעִי, the fourth

year vineyard. The Rabbis decreed, however, that within a day's journey from Jerusalem, all produce must be brought to Jerusalem, and the owner has no option to redeem it. The following Mishnah delineates the boundaries of this area.] Lod from the west, and the Jordan from the east. It is found that from Jerusalem to the Jordan is a day's journey. But I say according to the simple meaning, that we heard from behind the heavenly Curtain that they are destined to raise their voices in song from the edge of the earth. Now what are the songs? "The righteous shall be upraised." There shall be a position and an upraising for the righteous.
And I said, I have my secret; I have my secret; woe is to me! Woe is to me that these two secrets have been revealed to me, the secret of retribution and the secret of salvation, for the salvation will be far off until enemies come, plunderers after plunderers, and marauders after marauders (San. 94a). Five instances of treachery are stated here, corresponding to Babylon, Media, Persia, Greece, and Edom, who will enslave Israel before their redemption, and after these plunderings.

Verse 17

Fright and a pit and a trap [shall come] upon you upon the peoples dwelling in the land.
a pit a hole in which to fall, as he goes on to state.

Verse 18

he who flees from the sound of the fright shall fall into the pit. etc. Whoever escapes the sword of the Messiah the son of Joseph shall fall into the sword of the Messiah the son of David, and whoever escapes from there shall be snared in the trap of the wars of Gog.

Verse 19

The earth has broken (רֹעָה הִתְרֹעֲעָה) an expression of breaking. Comp. (Ps. 2:9): "You shall break them (תְּרֹעֵם) with an iron rod."
has crumbled (פּוֹר הִתְפּוֹרָרָה), an expression of crumbs.

Verse 20

like a lodge a booth of the watchmen at the top of a tree.

Verse 21

the host of heaven He shall cast down the heavenly princes of the nations first.

Verse 22

And they shall be gathered a gathering that is to their detriment, i.e., to bring a prisoner into a dungeon prepared for him, those sentenced to Gehinnom to be brought into Gehinnom.
and they shall be shut up in the prison They are the seven compartments of Gehinnom.
and [sins] of many days shall be visited [upon them] Sins of many days shall be visited upon them. This is what the Kalir (R. Eleazar son of R. Kalir in his final liturgical poem for Parshath Zachor) established: "From many days to be counted, to reckon their reckonings."

Verse 23

And the moon shall be ashamed, etc. Jonathan paraphrases: And the worshippers of the moon shall be ashamed, and the worshippers of the sun shall be humbled.

Chapter 25

Verse 1

counsels from long ago in true faith Counsels that You advised from long ago to Abraham in the Covenant between the Parts.
true faith אֱמֶת .(אֱמוּנָה אֹמֶן) is like אֹהֶל, tent, אֹכֶל, food, and it is not a verb in present tense but an expression of a noun, obrement (truth) in O.F.

Verse 2

For You have made Mount Seir from a city into a heap.
a palace of strangers, because of the city Because of the iniquity they committed in Your city, that they destroyed it, You shall make its palaces a ruin, which shall never be rebuilt.

Verse 3

Verse 4

a shelter from pouring rain a covering of a tent to save from pouring rain and a shade to protect from heat. Now, what is that pouring rain? A spirit of tyrants, for their spirit is like a stream that floods the wall and causes it to fall.

Verse 5

Like heat in the dry season In the dry season, when the seeds dry out to be cut off, so shall You humble the multitude of the strangers.
like heat with a thick cloud When the heavens thicken with thick clouds in the hot season, with which everyone rejoices, so will the song of the righteous be sung concerning the cutting down of the tyrants and their downfall.
the downfall of (lit., the cutting down of. זְמִיר). An expression related to (Lev. 25:4): “You shall not prune (תְּזַמֵּר).”

Verse 6

And the Lord of Hosts shall make for all the peoples when they come to mobilize against Jerusalem.
a feast of fat things which they think that it will be easy for them like fat, which is smooth and soft, will be converted for them to a feast of dregs.
fat things full of marrow soft and fat like the marrow of bones, will be dregs well refined from any liquid of wine or oil, for there will be there only the dregs. All this will be in the war of Gog and Magog.

Verse 7

the covering The covering that covers all the people. Heb. הלוט, similar to "he wrapped his face" (I Kings 19:13), and to "behold, it is wrapped in a garment" (I Samuel 21:10).
and the kingdom (Heb. וְהַמַּסֵּכָה.) An expression of kingdom and ruling.

Verse 8

He has concealed death He will cover it and hide it forever from Israel.

Verse 9

And they shall say (Lit., and he shall say, i.e.,) His people (shall say) on that day, "Behold, etc."
we hoped for Him that he would save us We were hoping for Him that He would save us.

Verse 10

For the hand of the Lord shall rest The might of the Omnipresent.
shall be trampled וְיִדּוֹשׁ, shall be trampled.
in its place (תַּחְתָּיו, lit., under him,) in its place. וְיִדּוֹשׁ is of the same structure as (Eccl. 12: 6) "And the wheel is crushed (וְנָרוֹץ)," the "nun" indicating the passive voice.
straw (מַתְבֵּן) derived from תֶּבֶן.
mire (מַדְמֵנָה) mire. Comp. (Jer. 8:2) "For dung (לְדֹמֶן) on the face of the earth."

Verse 11

And he shall spread out his hands (וּפֵרַשׂ) He shall break his hands and his arms by clapping his hands in weeping.
the swimmer (הַשָּׂחֶה) the one who floats upon the water.
to swim (לִשְׂחוֹת) to float, as: (Ezekiel 47:5) "Water fit to swim in (מֵי שְׂחוּי)."
and He shall humble the One Who humbles his haughtiness.
with the cunning of His hands (אָרְבוֹת,) an expression similar to (Deut. 19:11): "And he lay in wait for him (וְאָרַב)." Jonathan renders: The layings of His hands. The place where He lays His hands to lie in wait.
These are the high towers. אַשְׁוַת is an expression of walls and towers, as: (Jer. 50: 15) "Her walls fell (אָשְׁיוֹתֶיהָ)."

Verse 12

the strength of your walls He addresses Moab.

Chapter 26

Verse 1

The city that was our strength, salvation shall He place The city of Jerusalem, which was always our strength from time immemorial, the Savior shall place salvation for its walls and its bulwark.
and a bulwark a low wall before the high wall.

Verse 2

Open the gates I.e., open her gates, and let a righteous nation,

awaiting, that waited and longed in its exile many days for the faith of the Holy One, blessed be He, that He fulfill His promise through His prophets, to redeem them.
awaiting (שֹׁמֵר) waiting. Comp. (Gen. 37:11) "And his father awaited (שָׁמַר) the matter." Similarly (Deut. 7:12), "And the Lord, your God, shall await (וְשָׁמַר) the covenant for you."

Verse 3

The creature that relied on the Holy One, blessed be He, and depended on Him steadfastly, that did not deviate from his faith because of any fear or torture.
You shall guard that there be peace, for he trusted in You. It is, therefore, fitting for You to guard him.

Verse 4

for in Yah, the Lord For we must rely on Him for He is the fear of God, the rock and everlasting shelter.

Verse 5

the inhabitants of the high places Tyre and other lands. ([Manuscripts yield:] Tyre and Rome and Italy. [Parshandatha])

Verse 6

the feet of a poor man The King Messiah, who is referred to as a poor man riding on a donkey (Zech. 9:9).
the soles of the impoverished Israel, who were heretofore impoverished.

Verse 7

The way of the righteous that is straight A way that is straight for the reception of the reward of the righteous You, O God, Who are an upright God, shall weigh the path of the righteous man, to lead him in that way, that he receive his reward. The righteous man is Jacob and his descendants. We must render in this manner: the straight way for the righteous man. ([Printed editions read:] The way for the righteous man to receive the reward for the upright deeds he performed.)
O Upright One You, the Holy One, blessed be He, the path of the feet of the righteous man, You shall weigh that way for him. This weighing is an expression of kontrepajjs in O.F., You counterbalance, equalize. Like a king who sits and thinks and weighs in his mind, which way is better, this one or that one. So, judge with equity to lead him in the way of receiving the reward for performing his deeds before You with propriety.

Verse 8

Even [for] the way of Your judgments, O Lord, have we hoped for You When we looked forward to receiving benefit from You, likewise we hoped that You would show us the way of the judgments of Your revenge upon the wicked. ([Manuscripts read:] Upon the wicked Esau.)
for Your Name and Your remembrance was the desire of [our] soul Our soul longed to see the name You will gain from them, by wreaking vengeance upon Your adversaries.

Verse 9

[With] my soul I longed for You in my exile, which resembles night, to perform these.
even [with] my spirit within me I beseeched you I beseeched You for all this. Why? Because, when Your judgments come to the earth, when you execute justice upon the wicked.
the inhabitants of the world learn justification They learn to justify Your judgment and to acknowledge Your standards for they see the sinner punished and the righteous receiving a good reward.

Verse 10

Shall the wicked be favored who did not learn righteousness Should you favor the wicked Esau, who lived between two righteous men and did not learn righteousness?
in the land of uprightness Jerusalem and the Temple, he will deal unjustly, to pillage and spoil and to destroy.
and he does not see the pride of the Lord He did not regard Your pride and greatness. The expression, וּבַל יִרְאֶה, (lit., he shall not see,) is an expression of a habitual act, meaning: he did not see, he did not regard. Comp. (Job 1:5) "In this manner, Job was wont to do (יַעֲשֶׂה)."

Verse 11

O Lord, Your hand has been taken away I have seen many Aggadic Midrashim on the verses of the above section and the following, but they are not appropriate, either because of the grammatical forms of the language or because of the context of the verses. I had to explain it according to its order. There is an Aggadic Midrash that states that the prophet begs that the nations not see the bounty of the Holy One, blessed be He, when He lavishes good upon Israel. The Holy One, blessed be He, replied, "It is better that they see and be ashamed," (Eliyahu Zuta ch. 21). (The Midrash explains the verse as follows: O Lord, take away Your hand, so that they see not. I.e., the prophet begs that God conceal His might from the nations that they see it not. Thereupon, God replies, "Let them see and be ashamed...") This does not fit with the language, however, since it does not say, "Raise Your hand." Moreover, this word differs from all similar words. Every רָמָה יָד is accented on the final syllable, whereas this one is accented on the first syllable. Comp. (Gen. 37:7) "Behold, my sheaf rose (קָמָה)." Comp. also (Ruth 1:9) "Behold your sister in law has returned (שָׁבָה)." All of these are in the past tense. This too is to be explained: The hand of Your might has been taken away from upon Your enemies so that they see not Your might for they have seen that their way has prospered. I beg of You, let them see and be ashamed.
the envy of a people Let them see the bounty that You shall lavish upon Your people, Even they themselves shall see the judgment of Your vengeance, that the fire (of envy) shall consume them.

Verse 12

You shall prepare (תִּשְׁפֹּת) you shall prepare. Comp. (II Kings 4:38) "Prepare (שְׁפוֹת) the... pot." Also (Ps. 22:16), "And for the dust of death You have prepared me (תִּשְׁפְּתֵנִי)." (All) these can (likewise) be interpreted as an expression of placing, (or establishing). You shall establish peace for us.
for also the recompense of all our deeds (our) evil (deeds).
have You dealt to us commensurate punishment for them we have received from Your hand for all our sins.

Verse 13

have possessed us They have become our masters and have oppressed us.
other than You In a matter contrary to Your will, to seek other Gods, to transgress Your Torah, but we - only concerning You have we mentioned Godliness, and we will not ascribe the name of His Godliness to another God, only to Him alone.
Your name The name of Your Godliness we will mention, saying that our God alone is God.

Verse 14

The dead shall not live May it be Your will that these wicked men shall not live in the World to Come, and that these slackers who slackened their hands from Your commandments shall not have restoration.
therefore, You visited [upon them] and You destroyed them Have You not already visited upon them and destroyed them with the words of Your mouth, like the matter that is stated (Exodus 17:14): "For I will surely erase the memory of Amalek."

Verse 15

You have added to the nation to Israel (Tan. Pinchas 16) You added to them Torah and greatness and honor, and the more that You added to them, the more You were honored, for they thank You and praise You for all the bounty, unlike the custom of the heathens (var. of Esau). Therefore, You rejected from before You all other ends of the earth, i.e., all distant nations. Behold, in their bounty, in this manner the Israelites bestow praise and honor upon You, and in their straits.

Verse 16

O Lord, in their straits they remembered You They do not question Your retributions.
they pour out prayer the pouring of speech and prayer.
when Your chastening is upon them When they are chastened, when Your chastening comes upon them; and so is their prayer.

Verse 17

As a pregnant woman comes near to give birth, etc. So were we because of You; we see troubles being renewed, and we think that they are sorts of indications of salvation and redemption, for we are promised to be redeemed out of straits, as a woman giving birth.
because of You Because of Your decrees.

Verse 18

We conceived, we shuddered a shudder like a woman giving birth, as though we had given birth, as though we were close to being redeemed, yet it was wind and no salvation.
we wreak no salvation [in] the land We have suffered everything, and our troubles (sic) we do not understand for ourselves a salvation.[Rashi in Nach Lublin] ([Warsaw edition reads:] With all our suffering and our trouble, we do not prepare salvation for ourselves.) ([K'li Paz reads:] with all our pains and our troubles, we do not bring salvation for ourselves.) ([Some manuscripts read:] Throughout our troubles we do not see any salvation.) ([Others read:] We do not recognize any salvation.) ([Others read:] We cannot prepare for ourselves any salvation.)
neither do the inhabitants of the world fall The nations (var. the children of Esau), who are the inhabitants of the world, since they conquered and filled the earth, do not fall. And Jonathan rendered וְלָא

as an expression related to (Ex. 33:16): “And wonders shall be wrought (וְנִפְלִינוּ) for me and Your people.” The inhabitants of the world cannot perform a wonder.

Verse 19

May Your dead live Above (v. 14) he prayed that the wicked should not live, and here he prayed that the righteous should live. I beseech You that those who were slain for Your sake come to life. May a royal edict emanate from You saying, “My corpses shall rise.” The corpses of My people who made themselves corpses for My sake, they shall be raised up. This is the opposite of what is written above (v. 14): “Slackers shall not rise.” These, however, shall rise.
awaken and sing All this the Holy One, blessed be He, shall say to them. “Awaken and sing,” is an imperative form.
for a dew of lights is Your dew For it is fitting for You to do so, that the dew of Your Torah and Your commandments shall be to them dew of light.
and [to the] earth You shall cast the slackers And to the earth and to the dust You shall cast the land of (sic) the slackers who slackened their hands from Your Torah.
You shall cast the slackers Since he stated (v. 18) “Neither do the inhabitants of the world fall,” he repeats, “You cast them down, for our merits do not suffice to cast them down.”

Verse 20

Go, My people, come into your chambers This reply they replied to the prophet, “Go, My people, come into your chambers,” into the synagogues and the study houses. Alternatively, think about your deeds, in the chambers of your heart. In this manner Rabbi Tanhuma expounded it.
close your door about you Jonathan renders: Do good deeds that will protect you. Rabbi Tanhuma, however, expounded: Close the doors of your mouth so as not to question the divine standard of justice.
hide Hide a little until the wrath passes, for indeed I will visit upon your enemies.

Verse 21

For behold the Lord comes forth from the divine standard of mercy to the divine standard of justice.
the dweller of the land That is Mount Seir. ([Some manuscripts read:] That is Esau and Mount Seir.) ([Others read:] That is Esau on Mount Seir.)
its slain ones that they slew of Israel.

Chapter 27

Verse 1

on leviathan the barlike serpent Jonathan renders: On the king who aggrandized himself like Pharaoh the first king, and upon a king who was as haughty as Sennacherib the second king. בָּרִיחַ is an expression of ‘straight’ like a bar, since he is the first. (The matter of simplicity is related to oneness. Since Pharaoh was the first great king, he is referred to as ‘the barlike serpent,’ a straight, penetrating serpent, that does not coil.)

crooked An expression of ‘double,’ since he is the second one. (I.e. the bend in the serpent indicates duality, thus the number two.) And I say that these are three important nations: Egypt, Assyria, and Edom. He, therefore, stated concerning these as he said at the end of the section (v. 13), “And those lost in the land of Assyria shall come, as well as those lost in the land of Egypt,” and since the nations are likened to serpents that bite.
leviathan the barlike serpent That is Egypt.
leviathan the crooked serpent That is Assyria.
and He shall slay the dragon that is in the sea That is Tzor that is the head of the children of Esau, and it is situated in the heart of the seas, and so Kittim are called the islands of the sea, and they are the Romans [according to certain manuscripts]. ([Some editions read:] They are the Greeks.)

Verse 2

On that day At the time of the redemption, they shall sing to Israel, “This is a wine producing vineyard. It has yielded its good wine.” עֲנָר vinos in O.F., winish.

Verse 3

I, the Lord, guard it in the time of exile.
every moment I water it Little by little I water it with the cup of retribution that comes upon it, lest I visit upon it at once and I destroy it. Therefore, night and day I ponder about it. Jonathan renders: Were it not that I visit upon them the iniquities that they are accustomed to commit before Me, I would guard it day and night.

Verse 4

I have no wrath I have no mouth (var. excuse) to arouse My wrath on the nations, for Israel sins as well, and the standard of justice accuses.
would that I were thorns and briers against [the objects of My] war Against those with whom I wage war, namely Ishmael (ms. Esau). Would that I could visit upon them and the standard of justice would not be able to protest, i.e., that Israel would repent, and that would give Me thorns and briers against the enemies! I would tread upon the standard of justice and I would visit upon them even more and additional punishment over their iniquity, and I would ignite them together. Jonathan rendered it in this manner, as referring to the nations. Our Sages of blessed memory explained it concerning Israel, and it refers back to the vineyard, as follows: I have no wrath Despite all the angers with which this vineyard has provoked Me, I cannot pour out My wrath to destroy it because of the oath I swore to their forefathers. If only it were like days long past! Were it not for the oath, I would be thorns and briers and I would tread upon the vineyard, and I would ignite it together.

Verse 5

If they would grasp My fortress (אוֹ), lit., or they would grasp My fortress,) an expression of ‘if.’ Comp. “(Ex. 21:36) If (אוֹ) it was known that he was a goring ox.” If My people grasp My fortress, i.e., My Torah, that they seek no other fortress but My fortress, then they shall grant Me peace, to calm My thoughts and My ire which trouble Me because I do not avenge Myself upon My adversaries, and I will, indeed, take revenge from them.

they would make peace for Me from the standard of justice, so that it will be unable to accuse and to say, "Why are these different from those?" (I.e., Why are the Jews different from the other nations?)

Verse 6

Those who came, whom Jacob caused to take root Do you not know what I did at first? Those who came to Egypt which Jacob caused to take root, flourished and blossomed there until they filled the face of the world with fruitage.

Verse 7

Like the smiting of him who smote him did He smite him Have you seen My might, that like the smiting of the one who smote Jacob, I smote him. They drowned them in the water, and I drowned them in the water. There are some other rhetorical questions that warrant an affirmative answer, e.g. (I Sam. 2:27), "Did I appear to the house of your father?" Also (Ezek. 8:6), "Do you see what they are doing?"
like the slaying of Israel, who were the slain ones of Pharaoh, were Pharaoh and his people slain?

Verse 8

In that measure (בְּסָאסְאָהּ) in that measure.
when they sent them out, it strove with it When Egypt sent Israel out, it strove with it, the seah of the measure with its seah.
He spoke with His harsh wind (הָגָהּ) He spoke with His harsh speech.
on the day of the east wind On the day (concerning which Scripture states) (Ex. 14:21): "And the Lord led the sea with a strong east wind."

Verse 9

Therefore Now, too, with this, Jacob's iniquity would be atoned for, to merit to be redeemed as then.
and this is all the fruit that is best for Me to remove his sin, if he makes all the altar stones of his high places, like crushed chalk-stones. מְנֻפָּצוֹת means crushed. Comp. (Ps. 137:9) "And crushes (וְנִפֵּץ) your babies." Comp. (Jer. 13:14) "And I will crush them (וְנִפַּצְתִּים) one against the other." גִּיר is a kind of dye.
asherim and sun images shall not rise So that they shall not retain their idolatry.

Verse 10

For a fortified city is solitary For, when they do this, a fortified city of Ishmael (ms. Esau) will be solitary and the dwelling will be forsaken by its inhabitants and abandoned like a pasture.
there a calf shall graze Ephraim shall inherit it, for he is called a calf, as it is said (Jer. 31:17): "Like an untamed calf."
and shall consume its branches (סְעִיפֶיהָ) its branches.

Verse 11

When its branches dry out The branches of its roots. Comp. (Ps. 80:12) "It sent forth its branches (קְצִירֶיהָ)." Also (Job 14:9): "And produce branches (קָצִיר)." I.e., when the little merit that Edom has for honoring his father, is depleted, then its branches shall be broken.
women shall come and ignite it A people weak as women shall ignite them. Jonathan renders in this manner. מְאִירוֹת means 'ignite.' Comp. (Mal. 1:10)

“And you shall not light (תָּאִירוּ) My altar in vain.” Dunash too interpreted it in this manner, for since the wood will be dry, it will be easy to ignite. Menahem, however, interpreted it to mean ‘gather.’ Comp. (Song 5:1) “I gathered (אָרִיתִי) my myrrh.” Also (Ps. 80:13): “All passersby gathered from it (וְאָרוּהָ).” (Machbereth Menahem p. 32) Dunash replied, “Does it not say, ‘When its branches dry out’? And with dry grapes, no one gathers fruit.” (Teshuvoth Dunash p. 45)] Likewise, our Sages, who prohibited accepting charity from them because of this reason, for they stated in Baba Bathra ch. 1, (10b,) “Does he not believe, ‘When its branches dry out, they shall be broken?’”

Verse 12

that the Lord shall gather יֶחְבֹּט, lit., shall beat. Jonathan renders: shall fall dead. I.e., the nations from the banks of the Euphrates to the stream of Egypt. I say, however, that these two expressions, (viz.) beating and gathering, coincide with one another, like one who bears his olive trees and goes back and gathers them and (ms. or) others gather them from the ground, so will the Holy One, blessed be He, commence the gathering, as it is said: A great shofar shall be sounded.
from the flood of the river These are those lost in the land of Assyria.
to the stream of Egypt Those are the ones exiled in the land of Egypt.
the river Euphrates. They are those in Assyria who live by the Euphrates.
to the stream of Egypt These are those who live in Egypt, He shall gather them like one who gathers olives.
and you shall be gathered from the exiles.
one and one Whoever finds one of you will bring him as an offering.

Verse 13

those lost in the land of Assyria Since they were scattered in a distant land, within the Sambatyon River, he calls them, ‘lost.’

Chapter 28

Verse 1

the drunkards of Ephraim who would become intoxicated with the wine of the state of Prugitha, as (the Rabbis) stated (Shabbath 147b): The water of Damascus and the wine of Prugitha robbed away the ten tribes.
and the young fruit of an inferior fig is the position of his glory And the position of the planting of his glory - the young fruit of his blossom shall be inferior figs (נֹבֵל) They are the spoiled figs, as we learned in Berachoth (40b): For noveloth. And our Sages explained: Burned by the heat. young fruit (צִיץ) synonymous with נֵץ, as the Targum renders: (Num. 27:13) וַיָּצֵץ צִיץ, “and it produced young fruit,” as וְאָנֵץ נֵץ.
which is planted at the head of a valley of fatness That is Kinnereth, whose fruits are sweet, and there they crush themselves with wine.
crushed with wine הֲלוּמֵי יָיִן. This may also be interpreted as follows: צבי תפארתו אשר על ראש וכו', (his glorious beauty, which is, etc.): His glorious beauty, which is on the head of the ten tribes, anointed with pride with the best oils, as it is said (Amos 6:6): “With the best oils they anoint themselves.” גֵּיא is an expression of pride, as (supra 16:6): “Moab, they have become very proud.” (And that blossom will be like a wilting blossom) crushed by wine. So he calls them because of their drunkenness, and it is said concerning them (Amos 6:6): “Those who drink with basins of wine.”

Verse 2

Behold The Lord has a strong and powerful wind, which is like a downpour of hail and a storm of קֶטֶב מְרִירִי, bitter destruction.
He lays it on the land with [His] hand He shall place it on their land with His strong hand and cast down the inferior figs from fig trees.

Verse 3

Verse 4

as a fig that ripens before the summer like the ripening of the young fruits of an inferior fig.
before the summer the time of the ripening of other figs, which, because of its early ripening, he pounces on it and swallows it while it is still in his hand. So (Dan. 9:14), "He hastened the evil and brought it upon us."

Verse 5

On that day When the transgressors are destroyed.
for a crown of beauty for the remaining righteous men among them.

Verse 6

And for a spirit of justice will the Holy One, blessed be He, be, i.e., to teach justice, to him who sits in judgment.
and for might will He be for those who bring back the war, the war of Torah.

Verse 7

These too who sit in judgment and return the war in this generation, i.e., the best and most esteemed among them, erred because of wine, for now there is no good in them.
they erred against the seer They mocked the words of the prophets.
Jonathan renders: with eating delicacies, which they saw as a pleasure to them.
they caused justice to stumble (פָּקוּ פְּלִילָיהּ), they caused justice to stumble.
פָּקוּ is an expression similar to (Nahum 2:11), "The stumbling (פִּיק) of knees"; (I Sam. 25:31) "A stumbling block (פוּקָה)."

Verse 8

For all tables I.e., all their tables are of sacrifices for the dead, i.e., the pagan deities, which are like vomit and ordure.
without a place (I.e.) the mind cannot tolerate them.

Verse 9

Whom shall he teach knowledge Perhaps to babes who know not to understand, since the adults have turned to an evil way?
those weaned from milk separated from milk.
removed from breasts (עַתִּיקֵי) an expression similar to (Gen. 12:8), "And he removed (וַיַּעְתֵּק) from there." Alternatively, separated from the Torah, which is called milk, and removed from breasts, removed from before Torah scholars.

Verse 10

For a precept for a precept, a precept for a precept The prophet commands them from the Holy One, blessed be He, but they - they have a precept of the idols, equal to this precept, and the prophet repeatedly admonishes them, and they always say, "We have a precept for the precept." Ours is superior to yours.
a line for a line They have a plumb-line of wicked judgments equal to the plumb- line of justice.
a little there, a little there The prophet says to them, "In a short time evil will come upon you," and they say, "A little there, let Him hurry, let Him hasten His deeds in a short time."

Verse 11

With distorted speech (בְּלַעֲגִי שָׂפָה) Similarly, לְעָגִים and (infra 32:4), עִלְּגִים, are both expressions of distorted speech, which is not readily grasped.
he speaks to this people Everyone who speaks to them words of prophecy or admonition is to them like a distorted language, which they cannot understand.

Verse 12

For he said The prophet said to them, "This is the rest," that you should have rest, "give rest to the weary," that you shall not rob him, "and this" shall be "tranquility" for them (var. for you).

Verse 13

And the word of the Lord shall be, etc. According to their measure, He shall mete out to them; He shall decree upon them with His word upon them, a precept of the nations that enslave them, upon a precept, a command upon a command, labor upon labor; a line of retribution commensurate with the line of sins that they committed (lit., in their hand); קָו לָקָו, derived from קוה, a hope instead of a hope; they will hope for light, and behold, there will be darkness.
a little there, a little there In a short time, it shall come upon them, and they shall become few there in the land of their enemies.

Verse 14

the allegorists of this people who express their scorn as an allegory, such as:

Verse 15

We made a treaty with death that it come not upon us.
we have made a limit a boundary that it should not cross. Comp. (Ps. 117:30) "the boundary (מְחוֹז) of their desire," similarly (I Kings 7:4), "An edge opposite an edge (מֻחֲזָה אֶל מֻחֲזָה). They are all an expression of a boundary and an extremity of a thing, asomajjl in O.F.
an overflowing scourge a scourge that travels throughout the land.
it shall not come upon us (יְבוֹאֵנוּ), the usual form for a transitive verb with a direct object. It shall not come upon us.
we have made lies We have made idolatry.
our shelter (מַחְסֵנוּ) our shelter.
and in falsehood have we hidden ourselves We have hoped in idols to conceal us.

Verse 16

Behold, I have laid a foundation This is the past tense. Comp. (Esther 1:8) "For so had the king established (יִסַּד)." And so must it be interpreted: Behold, I am He Who has already laid [a stone in Zion. Already] a decree has been decreed before Me, and I have set up the King Messiah, who shall be in Zion as an אֶבֶן בּוֹחֶן, a fortress stone, an expression of a fortress and strength. Comp. (infra 32:14) "A tower and a fortress (וּבֹחֶן)." Comp. also (supra 23:13) "They erected its towers (בַּחוּנָיו)."
a foundation well founded (מוּסָד מוּסָד). The first one is voweled with a pattah because it is in the construct state, a foundation of a foundation, which is a solid foundation.
the believer shall not hasten Whoever believes this word shall not hasten it. He shall not say, "If it is true, let it come quickly."

Verse 17

And I will make justice the line Before the advent of that king, I will bring decrees upon you to end the transgressors among you, and I will make the judgment of chastening to the line; i.e., I will make the line the standard of chastening (var. the line of My standard, chastening), to bring upon you, and righteousness I will make that it should be the plummet that straightens the building of walls, i.e. that righteousness shall go before them and straighten their ways, that the transgressors shall be destroyed and the righteous shall remain.
and hail shall sweep away the shelter of lies That covering that you said, "For we have made lies our shelter," I will bring hail and it shall sweep it away. (וְיָעָה) is an expression of sweeping. Comp. (I Kings 7:40) "the shovels (הַיָּעִים)" with which they scoop up the ashes from the stoves.
the hiding place concerning which you said, "And in falsehood have we hidden ourselves," the water shall flood it, i.e. I will bring a multitude of nations that will break your monuments and your graven images. The expression of שֶׁטֶף mentioned here is jostise (justice) in O.F.

Verse 18

And your treaty with death shall be nullified The treaty about which you said, "We have made a treaty with death," shall be nullified. Every expression of כֻּפָּרָה, atonement, is really an expression of wiping or removing something. Compare (Gen. 32:21): "I shall appease (אֲכַפְּרָה) his anger," (lit., I will wipe away his anger.)
and your limit which you said, "With the grave we set a limit."
an overflowing scourge which you said, "will not come upon us," you shall be trampled by it.

Verse 19

every morning I.e., I will always bring decrees upon you.
and it shall be sheer terror to understand the message Terror for all those who hear, to understand the messages of the harsh retributions that I will bring upon you. All who hear shall quake.

Verse 20

For the bed is too short for one to stretch When I bring the enemy upon you, he shall press you so that you will not be able to supply his work.

When he spreads out his bed upon you, it will be too short for the one who lies on it to stretch.
to stretch (מֵהִשְׁתָּרֵעַ) to lengthen one's limbs, estandejlejjr in O.F.
and the ruler it shall be narrow (וְהַמַּסֵּכָה) The prince who will rule over you - your place will be cramped for him when he enters it. Our Rabbis, however, expounded it as referring to the idol that Manasseh brought into the heichal, (the Temple proper) (II Chron. 33:7). This bed is too short מֵהִשְׁתָּרֵעַ, for two friends to rule over it. I explained it according to its simple meaning, and in this manner Jonathan rendered it. The Midrashic interpretation of our Rabbis, however, can be reconciled with the context. I.e., why do I bring this retribution upon you? Because the bed is too narrow for Me alone to stretch out on it, as it is said (I Kings 8:27): "Behold the heaven and the heaven of heavens cannot contain You." Surely, when you bring in a molten image with Me, so to speak, the place is too narrow for us.

Verse 21

For like the mountain of breaches Jonathan paraphrases: For, just as the mountains quaked when the glory of the Lord was revealed on the day of King Uzziah, (supra. 6:4,) and as the miracles He performed for Joshua in the valley of Gibeon (Jos. 10:12f) (to punish the wicked who transgressed His word,) so shall He be revealed to punish those who perform (strange deeds, strange are their deeds, and those who worship pagan deities, strange is their worship).
strange is His deed He will seem to you as a stranger, for He will bring upon them ([all other editions:] upon you) harsh retribution.
and to perform His work (וְלַעֲבֹד עֲבֹדָתוֹ) like work of the soil, 'laborer' in O.F.

Verse 22

And now, do not scorn saying, "We have made a treaty with death."
your pains (מוֹסְרֵיכֶם) your pains.

Verse 23

Verse 24

all day This is the interrogative. Therefore, it is voweled with a hataf pattah.
shall...plow One who plows to sow - does the one who plows to sow plow forever? If so, what does he accomplish? Similarly, the prophets admonish you to bring you back to do good deeds. Shall they admonish forever and not accomplish?
Shall he open and harrow his soil? Shall he never sow but always open the soil with plowshares and plowing implements? יְשַׁדֵּד is an expression of work of the field. Shall he open and harrow? First he makes wide furrows and later he makes small furrows. This we learned in the Midrash of Rabbi Tanhuma.

Verse 25

Is it not so that the plowman, as soon as he plows, smooths the surface of the soil and afterwards sows.
he scatters the black cumin If he comes to sow black cumin, he sows it by scattering it, and if he comes to sow cumin, he sows it by casting it. קצח is a kind of food.

and he places the prominent wheat, and the barley for a sign, and the spelt on its borders And if he comes to sow grain, this is his custom. He sows the wheat in the middle of the furrow, and the barley he sows around it for a sign, and the spelt he sows on the borders of the field [and its boundaries]. שׂוֹרָה is an expression of ruling (שְׂרָרָה). He sows it in the center, and it appears ([printed editions] is found) to rule over the barley and the spelt.

Verse 26

And He shall chasten him justly Likewise, he whose God directs him, He shall not send prophets forever to admonish him. Since he does not heed admonition, He shall chasten him with judgments of chastening in order that the toil of His admonition will help, like the one who smoothes the surface of the earth to sow, in order that the toil of his plowing that he plowed shall succeed.

Verse 27

with a grooved [implement] That is a wooden implement, made with grooves, and its name is מוֹרָג, a threshing-board, and one cuts the straw with it to be straw fodder.
For not with a grooved [implement] do they thresh the black cumin, for its seed is easily extracted from within its straw, and, likewise, on cumin they do not turn the wheel of a wagon to thresh it, because the black cumin is easily beaten with a staff and the cumin with a rod.

Verse 28

Bread grain is crushed And whom (sic) do they crush with harsh implements? The bread of grain (sic), because it is not easily beaten.
but it is not threshed forever This כִּי is used in the sense of 'but.' But they do not crush it forever, [because they will not crush the seed kernels forever for them to be threshed to be crushed through the threshing-board and the wagon wheel].
and the wheel of his wagon shall break and its separators And when they turn the wagon wheels over to crush it and thresh it, even the wheel breaks, and the remaining implements of the wagon with it, that separate the grain from its straw, he will not crush it, and the wheat is not crushed to be ground. be threshed (אָדוֹשׁ יְדוּשֶׁנּוּ. The repetition is peculiar.) Comp. (Ezekiel 31:11) "He will deal (עָשֹׂה יַעֲשֶׂה)," also (supra 22:18): "He shall wind you around (צָנוֹף יִצְנָפֵךְ)." And this 'alef' comes instead of a 'heh'. Comp. (II Chron. 20:35) "And afterwards Jehoshaphat joined (אִתְחַבֵּר)," like הִתְחַבֵּר. Here too, אָדוֹשׁ[is like] הִדּוֹשׁ, and Menahem classified it in this manner (Machbereth p. 68).

Verse 29

This too, etc. This too, like the custom of threshers of grain and those who flail black cumin and cumin, comes forth from the Holy One, blessed be He.
He gave marvelous counsel to show you hints in the manner of riddles and with an allegory, marvelous and obscure, for, just as with the cumin and the black cumin, with which they do not deal harshly by overthreshing them because they are easily flailed, so, if you would hasten to accept reproof, He would not bear heavily upon you with decrees, but since you are hard to accept reproof, like the grain that is hard to thresh, therefore, He will mete out heavy punishment upon you ([printed editions] - He will make it very heavy for you), but He will not strive and smite forever, ([certain editions]He will not strive and crush forever to

destroy) just as one does not thresh forever, and His arrows and His blows shall terminate but you shall not terminate, in the manner that the wagon wheel breaks, but the wheat is not crushed. [If, however, you were easily destroyed, he would not test you with harsh afflictions, like the flax merchant, when he knows that his flax is of high quality, he beats it.]

Chapter 29

Verse 1

Woe, Ariel Jonathan renders: Altar of the Lord. Ezekiel, too, called it that, as it is said (43: 16): "And the altar (וְהָאֲרִיאֵל) twelve [cubits] in length," [because of the heavenly fire that lay like a lion atop the altar, as we learned in Tractate Yoma (21b)]. Our Sages, however, explained it in reference to the heichal (the Temple proper), which was narrow from the rear and wide in the front.
the city wherein David encamped The altar that was built in the city wherein David encamped [from Jonathan].
add year to year And always your sins are continuously increasing until your sacrifices are cut off (יִנָּקְפוּ), an expression similar to (supra 17:6): "like the cutting (כְּנִקָּף) of an olive tree."

Verse 2

and it shall be to Me like Ariel It shall be surrounded by those slain by the sword, like the altar, which is surrounded by animal sacrifices.

Verse 3

in a circle like a row of surrounding troops. ([Other editions read:] In a row of surrounding troops.) ([Some manuscripts read:] An expression of the encampment of surrounding troops.)
a camp of siege (מָצָב, lit. stationed,) an expression of a camp of siege stationed against the towns.
siege works (מְצָרוֹת) an expression of מָצוֹר, a siege.

Verse 4

from the earth shall you speak It shall appear as though the speech that comes out of your mouth comes from below the ground.
shall your speech chirp to supplicate to Me, and because of your supplication, My mercies shall be aroused.
עָפְצוּף is an expression of a whispering (var. weak) voice like the voice of small birds.

Verse 5

And the multitude of your foreigners shall be like fine dust The army of Sennacherib, which will be consumed by fire and will become dust.
and it shall be this thing.
a sudden happening (לְפֶתַע פִּתְאֹם) a sudden happening.

Verse 6

From the Lord of Hosts shall he be visited And after you become humble and your speech chirps, Ariel shall be visited by Me to save them, with thunder and with earthquake, etc.

Verse 7

And shall be like a dream that one imagines that he saw, yet he did not see, so will this multitude of all the nations contemplate to conquer, but they will not succeed.
those stationed around her who set up against her a garrison and raiders called cenbel in O.F., as it is stated regarding Saul (I Sam. 14: 15): "The garrison and the raiders trembled."

Verse 8

yearns (שׁוֹקֶקָה) desires. Comp. (Gen. 3:16) "And to your husband shall be your yearning (תְּשׁוּקָתֵךְ)."
So shall be, etc. They shall not achieve their desire which they planned to do.

Verse 9

stop Be patient to reflect [to think] about your deeds.
and wonder And wonder about your corruption.
they became blind (הִשְׁתַּעַשְׁעוּ) an expression related to (supra 6:10) "And his eyes are becoming sealed (הָשַׁע)," they were blind, not being able to see [lit., from seeing].
They were intoxicated yourselves (sic) but not from wine. Why? ([Parshandatha claims that this reading is erroneous. The correct reading, according to all manuscripts is:] their wise men, but not from wine.)

Verse 10

For the Lord has poured upon you, etc. (נָסַךְ) an expression of mixing wine. Comp. (Prov. 9: 2) "She mixed (מָסְכָה) her wine." It may also be an expression of princedom (נְסִיכוּת). He caused a spirit of deep sleep to overcome you, (lit., to rule over you). Concerning the transgressors of Israel he was prophesying, for they were stargazers and were experts in adjuring the heavenly princes, each one with the proper name for adjuring him. Therefore, they say, "Who will encamp upon us (Jer. 21:13)? If the enemy comes upon us, we can make for it a wall of fire around, ([Most manuscripts read:] If the enemy comes upon the city, we can make for it a wall of fire around,) or surround it with the Great Sea." Said the Holy One, blessed be He, "I will change the heavenly princes; the one appointed over fire, is appointed over water. When he adjures the prince of fire to bring him fire, he will reply, "This is not mine," And, likewise, the prince of water. And even the name by which you adjure him, he does not recognize. This is the closing of the eyes and the covering of the heads of the stargazers.

Verse 11

the vision of everything All that you used to see in the constellations shall be concealed from you like the words of a letter sealed with wax, which, if they give to read one able to read a letter, he will say, "I cannot, for I see not what is inside, for it is sealed."

Verse 12

And if the book is given And when they take it from him and open its seal and give it to one who does not understand the language of the letter, and they say to him, "now read this," he will say, "I cannot read."

Similarly, when you adjure the prince of fire, he will say, "I cannot, for the matter is sealed from me," and when you adjure his colleague, he will say, "I do not recognize this name, by which you adjure me, for this is not my name." This is what Jeremiah said (Jer. 21:4): "Behold I will turn around my implements of war that are in your hands." This refers to the Explicit Name. In Midrash Tehillim (36:5).

Verse 13

Because this people has come near Jonathan renders: Because this people has aggrandized itself. I.e., they have come near to raise themselves up to the heavens. They show themselves as though honoring Me with mouth and lip, but their heart they have drawn far away from Me.
and their fear of Me has become not wholehearted, but by the command of the people who teach them, they show themselves as humbled before Him in order to entice Him with your mouth.

Verse 14

Therefore, I will continue I am He Who will continue to perform additional obscurity upon obscurity, concealment upon concealment, sealing upon sealing. And what is this obscurity upon obscurity? And the wisdom of their wise men shall be lost. The taking away of the sages of Israel is twice as hard as the destruction of the Temple and all the curses in Deuteronomy, for all of them are only one obscurity, as it is said (Deut. 28:59): "And the Lord shall make your plagues obscure (וְהִפְלָא)," whereas here are two obscurities.

Verse 15

to hide counsel (לַסְתִּיר) equivalent to לְהַסְתִּיר.

Verse 16

Shall your perversion be regarded like the potter's clay (Heb. הָפְכְּכֶם) Your perversions. Do you know this, that it is like the potter's clay? Just as the clay cannot say of its maker, "He did not make me," so you cannot say that I do not understand your deeds.
Shall...like the potter's clay, etc. This is an expression of a question, but there are questions to be answered in the affirmative.
of him who made it (לְעֹשֵׂהוּ, lit. to him who made it.) Like עַל עֹשֵׂהוּ. Comp. (Ex. 14:3) "And Pharaoh shall say of the children of Israel (וְלִבְנֵי יִשְׂרָאֵל)." (Jud. 9:54) "Lest they say of me (לִי), 'A woman killed him.'"
and the impulse say concerning the One Who formed it, "He does not understand"? Did he say concerning the One Who formed it, "He does not understand what is in my impulse"? Did He not build the hidden recesses, the inner chambers, and the thoughts?

Verse 17

Indeed, in a short time In a few days, it is easy in My eyes, if you return to Me
the Lebanon shall be turned The Lebanon, which is a forest of trees, shall be turned into a 'karmel,' a settlement of fields and vineyards.
and the fruitful field shall be regarded as a forest Jonathan renders: It shall be populated by large cities. And the Aggadah in Gen. Rabbah (24:1) explains it as forests of people, a settlement of cities and people, crowded and full, like this forest, which is full of trees.

Verse 18

And on that day...shall hear, etc. And the curse stated above (v. 10 14): "For the Lord has poured upon you, etc....And the vision of everything has been to you, etc....And the wisdom of his wise men shall be lost," shall be repealed.

Verse 19

And those who suffered The suffering ones, who bore the yoke of the Holy One, blessed be He, and His decrees.

Verse 20

those eager to commit violence Those who hurry and give thought how they will commit violence.

Verse 21

Those who cause man to sin by a word They are the false prophets.
and him who reproves in the gate they trap (יְקֹשׁוּן. Jonathan renders:) And for the one who reproves them, they seek for him a stumblingblock. (יְקֹשׁוּן is) an expression related to מוֹקֵשׁ, a trap.
and they mislead the righteous through fraud And they pervert with fraud the cause of the just [from Jonathan].

Verse 22

Who redeemed Abraham from Ur of the Chaldees.
Now Jacob shall not be ashamed of his father.
and now his face shall not pale because of his father's father, for no imperfection has been found in his bed, and his bed is perfect.

Verse 23

For, when he sees his children who will be the work of My hands, i.e., righteous men, in his midst, for when he sees in his midst that his children, the work of My hands, shall hallow My name, e. g., Hananiah, Mishael, and Azariah (see Dan. 3), therefore, his face shall not pale.

Verse 24

and grumblers shall learn instruction (וְרוֹגְנִים) an expression similar to (Deut. 1:27) "And you grumbled (וַתֵּרָגְנוּ) in your tents." Those who were complaining and grumbling about the words of the prophets shall learn instruction.

Chapter 30

Verse 1

rebellious (סוֹרְרִים) who turn away from the way of God.
and to appoint a ruler (וְלִנְסֹךְ מַסֵּכָה) to appoint a ruler to rule over them, with neither My spirit nor My will in the matter, and what is this appointing? This is Pharaoh.

Verse 2

Those who go to descend to Egypt This alludes to Hoshea, son of Elah, who sent emissaries to So, king of Egypt (II Kings 17:4).
to descend to Egypt The land of Israel is higher than all the other lands. Alternatively, this is a degradation for them.
and to take shelter (lit.) to cover themselves, abrier in O. F. (This is the equivalent of sabriter in Modern French, to take shelter.)

Verse 3

Verse 4

For his princes were in Zoan The princes of the king of Israel in their errand to the king of Egypt.
Hanes That is Tahpanhes.

Verse 5

They all disgraced themselves They all disgraced themselves to acquire a master for nothing, and the people of the land will not avail them.
because of a people (Lit., on a people.) Because of a people that will not avail them.
for disgrace For insult, distraber in O.F., to insult.

Verse 6

The burden of the beasts of the southland The burdens on their beasts on the way to the southland (Jonathan), for Egypt is in the south of Eretz Israel, and this is the insult and the derision that they would insult them: See these people, whose burdens of money are laden on their beasts to transport bribes to Egypt for nothing, and they imperil themselves in the deserts, in a land of trouble and anguish, etc.
viper It is a species of deadly snakes, and there are only two of them in the world, a male and a female, which reproduce after seventy years, (i.e. its gestation period is seventy years) (Bechoroth 8a). The flying serpent, too, is a species of snake, not that it has wings with which to fly, but it jumps and springs long distances and throws a flame from its mouth.
their wealth (חֵילֵיהֶם) their money.
the humps (דַּבֶּשֶׁת) hidroba in O.F. A camel has this in the place the burden is laden, and since it always becomes sore, and they smear honey there to heal it, it is called דַּבֶּשֶׁת, (from דְּבַשׁ, honey,) as we say in Baba Mezia 38b: Honey that lost its sweetness is fit for the sores of the camels.

Verse 7

this to Egypt.
They are haughty (רַהַב) of proud spirit.
idlers (שָׁבְתָּ) A people who are idle and are proud for no reason. Alternatively, שָׁבְתָּ means that their pride and haughtiness is fit to be curtailed.

Verse 8

engrave it (חֻקָּהּ) engrave it, this prophecy.

Verse 9

a rebellious people are they Israel.

Verse 10

smooth talk Flattery.
prophesy (תֶּחֱזוּ, lit., envision) prophesy.

Verse 11

turn away (Turn) us (away).
from the path We want the false prophecy.

Verse 12

this matter the true prophecy.
and a perverse one a disgraceful one and a mocker.

Verse 13

as a breach of a fallen wall.
revealed in a fortified wall Revealed to enter thereby the walls of your fortification. נִבְעָה is an expression of revealing, as in Obadiah (1:6): "His hidden things were revealed (נִבְעוּ)." Dunash, however, interprets נִבְעָה as a protrusion, since the wall develops blisters (אֲבַעְבּוּעוֹת) because of the rains and the deterioration of the weak mortar.

Verse 14

a potter's jug An earthenware jug.
shall not be found in the crushing of its fragments a shard large enough to scoop fire from a hearth, to pick up fire from a hearth. All scooping up of fire is referred to with an expression of חֲתִיָה.
or to scoop water Or to draw. Comp. (Haggai 2:16): "To draw off (לַחְשֹׁף) fifty measures." Also (below 47:2): "Draw off (חֲשֹׂפִי) the path." Draw water from your path, Epuyse in O.F.
from a cistern (מִגֻּבָּא) A pit full of water.

Verse 15

For so said the Holy One, blessed be He, to you long ago, "You need not seek for yourselves the strength of Egypt and waste your money, for with tranquility and restfulness you shall have salvation, without any toil, if you listen to Me."
with tranquility (בְּשׁוּבָה) an expression of restfulness and tranquility, Comp. (Num. 10:36): "Rest (שׁוּבָה), O Lord, with the ten thousands of the thousands of Israel."
with quietude that comes to you from Me, and with trust, shall be your might.

Verse 16

on horses will we flee (נָנוּס) We will ally ourselves with the king of Egypt, and we will bring from there swift steeds in order to flee.

Verse 17

One thousand [of you], because of the shout of one of the enemies, or all of you because of the shout of five, shall flee.
you remain (lit., if you remain,) like 'that you remain.'
like a mast (כַּתֹּרֶן) a lofty pole, inserted in the ground, like a sort of mast of a ship, that they call 'mast' in O.F.

and like a flagpole (וְכַנֵּס) That, too, is a lofty pole, which they place on a hilltop, and when the scout sees troops coming, he places a banner on it, and the wind moves it. This is the signal that they flee or assemble.

Verse 18

Therefore Because you would not obey.
the Lord shall wait to be gracious to you He (acc. to Parshandatha) does not skip for you over the evil decree, which was decreed upon you, in order to hasten and to bring the good, but He will wait until its end comes.
and therefore, He shall withdraw to have mercy upon you (וְיָרוּם) He shall draw Himself far away to have mercy upon you.
for the Lord is a God of justice and He first metes out justice upon those who rebel against Him.
fortunate are all who wait for him for the consolations that He promised, for nothing shall fail.

Verse 19

For days will yet come that he who remains to be dwelling in Zion and in Jerusalem, will be righteous. ([Manuscripts read:] For days will yet come and a righteous nation will dwell in Zion and in Jerusalem.) ([Other manuscripts read:] For the nation that He shall leave to be dwelling in Zion and in Jerusalem, shall be righteous people.)
you shall not weep You shall not need to offer supplication to the Holy One, blessed be He, with weeping, for, at the sound of your cry, He shall respond to you.

Verse 20

scant bread and water of oppression You shall not run after pleasures as you do now, as it is said (Amos 6:6): "Who drink from basins of wine." (Above 22:13) "And behold joy and happiness."
shall no longer be concealed (לֹא יְכָנֶף) shall not be covered from you with the skirt of His garments, i.e., He shall not hide His countenance from you.
your Teacher The Holy One, blessed be He, who teaches you for your profit.

Verse 21

And your ears shall hear from behind you Not as you do now, that you despise My words and say, "You shall not prophesy for us true things" (verse 10), but your ears shall be bent also behind you to hear from Me, perhaps a prophet will come and instruct you the way to go, whether right or left.

Verse 22

the adornment the beauty.
like a menstruant They shall be repugnant in your eyes like a menstruant.

Verse 23

And He shall give I.e., the Holy One, blessed be He, shall give the rain for your seed.
fat (וְשָׁמֵן) an expression of fat. Therefore, its accent is below (on the last syllable) and it is voweled with a kamatz (tzeireh).

a fattened lamb until the lambs will become fat and wide.
lamb (כַּר) a lamb. Alternatively, a wide plain. Comp. (Gen. 12:10) "the plain (כִּכַּר) of the Jordan," (below 32:15) "Carmel," meaning a wide plain, full of grain.

Verse 24

And the oxen. (אֲלָפִים) oxen.
enriched provender (בְּלִיל חָמִיץ) comp. (Job 6:5) "On his provender (בְּלִילוֹ)." Stubble and straw, strengthened and enriched with the grain within them, they shall eat.
which was winnowed The grain is winnowed twice, once with a shovel and once with a fan, in order to clean the grain. Therefore, the straw will be mixed with grain that was winnowed with a fan near the stubble.
shovel (רַחַת) paile (pelle) in O.F.
(fan, [מְזֵרֶה] van in O.F.) And the Midrash Aggadah states that בְּלִיל is an expression of mixing, that the food will be mixed into the straw. (I.e., the grain will be so plentiful that it will be mixed into the straw eaten by the cattle and donkeys.)

Verse 25

rivulets of water (יְבֻלֵי מָיִם), rivers of water. Comp. (Jer. 17:8) "And upon the river (יוּבַל) he sends forth his roots."
on the day of the great slaying when there will be a great slaughter (in the land of Assyria), and Jonathan renders: On the day of the great slaying, when the great ones will fall.

Verse 26

sevenfold (שִׁבְעָתַיִם.) This means seven sevens as the light of the seven days, i.e., forty nine sevens, equaling three hundred forty-three.

Verse 27

the Name of the Lord His might, which will be for Him as a name, viz., what He will do to Sennacherib.
comes from long ago (מֵמֶּרְחָק, lit. from afar.) To realize what He promised long ago.
the burden (מַשָּׂאָה) The 'heh' is superfluous, and it is only like מַשָּׂא. Therefore, the 'heh' is silent, not punctuated by a mappiq.

Verse 28

is like a flooding stream which divides the one who crosses it, up to his neck, for he has no strength to stand against the current of the water.
to wave (לְהָנָפָה) to wave, vaner in O.F.
with a vain waving Not to avail them, but they think it will avail.
and a bit (רֶסֶן) a bit, freynk in O.F., (a rein or curb).

Verse 29

This song shall be to you On the night of Passover shall this joy come to you.
as the night of the sanctification of the festival Just as you recited a song over the Paschal sacrifices in Egypt [It appears from this verse as though he wishes to teach us about Sennacherib, but he teaches us about Pharaoh, that they recited Hallel on the night of the eating of the Paschal sacrifices. In Midrash Tehillim (1:20)].

like one who goes with a flute And you shall rejoice with the downfall of Sennacherib like the joy of those who bring the First Fruits, before whom the flute would play, to come upon the mountain of God, as we learned in Tractate Bikkurim (3:4).

Verse 30

and the laying down of His arm This is not an expression of resting but an expression of placing, posement in O.F. Comp. (Exod. 10:14) "And placed it (וַיָּנַח) throughout the entire boundary of Egypt." The placing of His might He will show in a flame by which the armies of Sennacherib were burnt.
bursting (נֶפֶץ) an expression of more intense breaking, (shattering).

Verse 31

from the Lord's voice Assyria shall be broken he opened up their ears, and they heard the song from the mouth of the Chayoth, and they died. In the Aggadah of Chapter Chelek.
with a rod he would smite Assyria, who was wont to smite you with his rod.

Verse 32

And it shall be, every place where the established staff shall pass All the crossings of the strength of the foundations of his armies; all the places they passed and destroyed, and on the day of their downfall the Lord shall grant peace upon them through the news of their downfall, and they shall be joyful with drums and harps. And this is the interpretation of the verse in inverted order: And it shall be with drums and harps, every passing of the established staff upon which the Lord shall grant peace, and with wars of vain waving, lifting and lowering, did the Holy One, blessed be He, fight against them. And, according to Midrash Aggadah, the waving of the harvest of the Omer stood up for Israel in that war, for it was the night of the sixteenth of Nissan.

Verse 33

For...is set up from yesterday The second day of the Creation of the world a day that has a yesterday but not a day before yesterday.
Tophteh Gehinnom, for whoever is enticed (מִתְפַּתֶּה) by his temptation falls into there.
has been prepared for the king For the necessity of Sennacherib and his army.
its pile (מְדֻרָתָהּ) an expression of a heated fire. An arrangement of wood on the fire is called מְדוּרָה.
the breath of the Lord the blowing of His breath.
burning (בֹּעֲרָה) equivalent to בּוֹעֶרֶת.

Chapter 31

Verse 1

Woe Concerning Hoshea and the ten tribes who went down to Egypt for aid, who sent emissaries to So, king of Egypt (II Kings 17).
on horses that come from there, for they are swift runners.

rely (יִשָּׁעֵנוּ) and they did not rely on the Holy One of Israel as Hezekiah did, concerning whom it is written: (II Kings 18:5,7): "He trusted in the Lord God of Israel...and he rebelled against the king of Assyria."

Verse 2

and His words He did not retract What He said, "And the Lord shall take you back to Egypt in ships" (Deut. 28:68). This is payment in kind, for I said to you, "You shall no longer see it (ibid.)," and you went there of your own free will. Eventually, you shall go there in exile against your will.
and He rose on the ten tribes, who are a house of evildoers, and on the Egyptians who came to their aid.

Verse 3

shall turn His hand For the Holy One, blessed be He, supports everything with His hand, and when He turns it, they will fall, like one who holds something in his hand, and when he inclines his hand, it falls. So is the Midrash Aggadah (Mechilta, Exodus 15:12). Jonathan, however, renders: shall raise the blow of His might.

Verse 4

As...growls (יֶהְגֶּה) a roaring sound. Comp. (infra 59:11) "And like doves we will moan (הָגֹה נֶהְגֶּה)."
although a band of shepherds gather against him (יִקָּרֵא, lit., will be called.) They will gather upon him with a stirring shout.
band of shepherds (מְלֹא) a gathering of shepherds. Comp. (Jer. 12:6) "They called after you a band (מָלֵא)." Comp. also (Job 16:10) "Together they gather (יִתְמַלָּאוּן) against me." All of these are expressions of gathering.
he is not subdued (יֵעָנֶה) he will not humble himself, he will not make himself as a poor man. Comp. (Exodus 10:3) "To humble yourself (לְעָנוֹת) from before Me." Comp. also (Hosea 5:5) "And the pride of Israel shall be humbled (וְעָנָה)."
so shall...descend (This intimates that God will descend) and will not be afraid of the stirring (or the multitude) of the nations.

Verse 5

passing over (פָּסוֹחַ) passing over. Alternatively, it may be interpreted as an expression of sparing.
and rescuing He will extricate Israel from the strait. This is an expression of rescue (esmoucer in O. F.).

Verse 6

Return To the One about Whom you have thought deeply how to turn away from Him, now return to Him.

Verse 7

Verse 8

Verse 9

And his rock shall pass from fear And his strength shall be weakened from great fear.
shall be dismayed at the miracle Because of the great miracles that the Holy One, blessed be He, performs for Israel.
whose fire is in Zion There the fire will be prepared to burn them.

Chapter 32

Verse 1

Behold, for righteousness shall a king reign Behold a king has no right to reign except to execute righteous judgment.
and over princes who rule with justice And over whom should he reign? Over princes who rule with justice. The prophet says this concerning Ahaz, who was a wicked man, but Hezekiah his son shall rule, and he is worthy. ([Manuscripts read:] And he is worthy of reigning.)

Verse 2

And the man shall be The hero in the fear of the Holy One, blessed be He - that is Hezekiah - shall be for Israel.
as a hiding place from the wind As a shelter of a rock, where people hide because of the wind, and they hide there because of the heat ([mss. read:] because of the rain), so will those remaining from the ten tribes trust in him.
in an arid land. (בְּצָיוֹן) an expression of dryness, desolation (צִיָּה).
as the shade of a huge rock in a weary land In a sunny place, where the earth is weary and dry and yearning for shade.

Verse 3

And the eyes of them that see shall not be sealed (Heb. תִּשְׁעֶינָה) Not as they are now, that "his ears are becoming heavy, and his eyes are becoming sealed (הָשַׁע)" (supra 6:10), an expression of sealing.

Verse 4

And the heart of the hasty shall understand to know Not like now, that "this people's heart is becoming fat" (ibid.).
and the tongue of the stammerers, etc. Not like now, "for with distorted speech" (supra 28:11).
stammerers Anyone who does not know how to direct his speech to be clear is termed עִלֵּג or גִּלְעֵג.

Verse 5

deceitful (כִּילַי) a plotting deceiver, who plots evil.
noble (שׁוּעַ) an expression of a lord, to whom everyone turns (שׁוֹעִין).

Verse 6

speaks villainy (יְדַבֵּר) like מְדַבֵּר, a present tense.
works iniquity (יַעֲשֶׂה) Gathers thoughts of iniquity. Comp. (Deut. 8:17) "Gathered (עָשָׂה) for me this wealth."
to practice flattery (לַעֲשׂוֹת) He thinks thoughts how he can practice flattery. חֹנֶף is a noun; therefore, the accent is on the first syllable, it is vowelized with a 'pattah' (now called a 'segol').

and the drink of the thirsty he causes to fail According to the simple meaning, they rob the poor. The Targum, (however, paraphrases:) The words of the Torah, which are like water to the thirsty, they plan to nullify.

Verse 7

and when the needy speaks a plea (מִשְׁפָּט) To destroy the needy in his plea (וּמִשְׁפָּט). This word מִשְׁפָּט is an expression denoting the initial presentation of the case; when the needy presents his pleas, this one plans wicked plots to trap him with his devices. The word מִשְׁפָּט has three meanings: the initial pleas (derajjsnement in O.F.), the sentence (joujjment), and the execution of the verdict, that they discipline him with chastisement (joustize in O.F.).

Verse 8

because of generous deeds, shall stand Because of his generous acts, he will have preservation.

Verse 9

Complacent women Provinces that dwell in tranquility [from Jonathan].
confident daughters Walled cities that dwell confidently [from Jonathan].

Verse 10

Year after year (lit., 'days upon a year.') Comp. (supra 29:1) "Add year to year," and your sins are constantly becoming more serious, until eventually you shall be troubled, those who are now confident, for the vintage of the grapes shall be over for them, and the ingathering of the grain shall not come into the house.
the ingathering (אֹסֶף) This is a noun; therefore, its accent is on the first syllable and it is vowelized with a 'pattah' (now called a 'segol').

Verse 11

to be troubled (רְגָזָה) to be troubled. (This is an infinitive despite the absence of the 'lammed.')
to undress (פְּשֹׁטָה) to undress. (This too is an infinitive with the 'lammed' missing.)
and to bare (וְעָרָה) An expression of 'naked' (עֲרָיָה) (Micah 1:11).
and to gird (וַחֲגוֹרָה) Therefore, the accent is before the last syllable, and so did Jonathan render: Undress and bare yourselves and gird on your loins. Since they will undress and bare themselves of their garments, they will not gird on their garments but on their loins.

Verse 12

on the breasts, lamenting They shall beat their heart.
for the desirable fields For the fields of their desire. The Midrash Aggadah (See twenty-fourth poem to Lamentations Rabbah) states: For the sages of the Sanhedrin, who are like breasts that nurture, they will lament, and for the city of their desire that will be plowed up like a field, and for the fruitful - vine that is Israel, called a vine, as it is said (Psalms 80:9): "You plucked a vine out of Egypt."

Verse 13

Thorns and briers The Targum renders: הוּבֵאי וּבוּר various types of thorns, for all this destruction shall be on all houses of joy, and on the joyful city Jerusalem, which is "the joy of all the land" (Lamentations 2:15).

Verse 14

For the palace The king's palace has been forsaken.
the multitude of the city has been exiled.
rampart and tower My Temple, which was a fortification for them.
are amidst ruins (הָיָה בְּעַד מְעָרוֹת), shall be amidst ruins. מְעָרוֹת is an expression similar to (Psalms 137:7) "Raze it, raze it בְּעַד ".(עָרוּ עָרוּ) is like "(Job 22:13) Can He judge through (הַבְעַד) a thick cloud?"
forever Until the time of the end.
a joy for wild donkeys For the lust of Ishmael and his hosts.

Verse 15

Until...be poured upon us (יֵעָרֶה) He shall pour upon us. Comp. (Gen. 24:2) "And she emptied (וַתְּעַר) her pitcher." An expression of pouring applies to spirit. Comp. (Zech. 12:10) "And I will pour upon the house of David...a spirit of grace." Comp. also (Joel 3:1) "I will pour My spirit upon all flesh."
shall be regarded as a forest (Jonathan renders:) Great cities, like this forest, which is full of trees.

Verse 16

And justice shall dwell in the desert In Jerusalem, which is like a desert.
and righteousness shall reside in the fruitful field That is the land of Israel, which in those days shall be like a fruitful field.

Verse 17

Verse 18

Verse 19

And He shall hail down the hailing of the forest (וּבָרָד בְּרֶדֶתַּהַיָּעַר) Perforce, this word וּבָרָד is not a noun, since half of it is vowelized with a 'kamatz' and half of it with a 'pattah' in an expression of פָּעַל. (Rashi distinguishes דָּרָד from בָּרָד, the noun denoting hail.) And so is its interpretation, an expression of an action, like 'and he shall wash' (וְרָחַץ), 'and he shall sit' (וְיָשַׁב), 'and he shall stand' (וְעָמַד). Here too, וּבָרָד 'and He shall hail down the hailing of the forest.' Then the 'beth' of בְּרֶדֶת is a radical, like עֲטֶרֶת, 'a crown,' עֲקֶרֶת 'a barren woman.' That is to say that the Holy One, blessed be He, shall rain down the rain of the coals of the wicked, those who are now built up and full of cities like a forest.
and into the low state Into which Israel has been humbled until now, shall the metropolis of Persia (Seir, Edom, [according to various mss.]) be humbled. In a similar manner did Jonathan render it: And hail will come down and kill the camps of the nations.

Verse 20

Fortunate are you Israel, that the sowing of your righteousness has succeeded like those who sow by all waters. From now on, you shall reap and gather the grain of your good reward; you shall send forth the feet of the ox to thresh the grain, and the donkey to bring it into the house. So did Jonathan render it: You shall receive the reward of your good work.

Chapter 33

Verse 1

Woe To the enemy, that you constantly spoil, but you are not spoiled, and you constantly deal treacherously, but no man deals treacherously with you or spoils you.
when you finish being a spoiler, when you finish your spoiling of those upon whom it was decreed to be spoiled by you, you shall be spoiled.
when you finish dealing treacherously (כַּנְּלֹתְךָ) Menahem classified כַּנְּלֹתְךָ with (Job 15: 29) "And their destruction (מִנְלָם) shall not fall to the earth," in one group (Machbereth Menahem, p. 123). In the word מִנְלָם, the first 'mem' is a radical which sometimes is absent, like the 'mem' of מַאֲמָר, a statement, and of מַדָּע, knowledge, and it is possibly an expression of ending, according to the context.
כַּנְּלֹתְךָ is an expression of 'when you finish.' "And מִנְלָם shall not fall to the earth," the destruction decreed upon them shall not fall to the earth to become progressively void, but will become progressively stronger.

Verse 2

Be their arm of the spoiled ones in the hand of the spoiler. (Note that we followed other editions of Rashi. Nach Lublin is erroneous in this passage.)
every morning Daily, when they are in straits, also You be our salvation in time of trouble.

Verse 3

From the sound of roaring that emanated from before You, peoples wandered until here when You performed wondrous miracles for us.

Verse 4

And your booty shall be gathered This refers back to "when you finish dealing treacherously, they shall deal treacherously with you," and your booty, you, who spoil My people, when your reckoning comes, the remnant of My people shall plunder you and gather your booty like the gathering of locusts, each one of whom gathers grain for himself in summer; here too, each one will plunder for himself.
like the roaring of the cisterns Like the sound of the roar of water gathering and falling into the cisterns in the river, so will those coming to plunder and pillage, roar. מַשַּׁק is an expression of roaring. Comp. (Prov. 28:15) "A roaring lion and a growling (שׁוֹקֵק) bear." Also (Zeph. 2:9), "The noise (מְחֻשַּׁק) of the thorns." When the wind blows on the thorns, and they knock against one another, they produce a sound. Comp. also, (Joel 2:9) "In the city they roar (יָשֹׁקּוּ)."
cisterns (גֻּבִּים) like (supra 30: 14) "or to scoop water from a cistern (מִגֻּבָּא)." Our Sages expounded it in the Aggadah of Chapter Chelek (San. 94b) as referring to the booty of Sennacherib's soldiers.

Verse 5

for He dwells on high He demonstrated His might, that He is exalted above all, and He has the upper hand.

Verse 6

And the faith of your times, etc. And it shall be for you for strength of salvations and for wisdom and knowledge, that you will be faithful to your Creator concerning the times that He set for you for terumoth and tithes at the time of their separation, for gleanings, forgotten sheaves, and the corner of the field in their time, to leave them over for the poor, to keep release years and jubilee years in their time. Another explanation is: faith of your times What you believed in the Holy One, blessed be He, in times that passed over you, and you hoped for salvation, shall become your strength.
fear of the Lord That you shall fear Him - that is a good treasure to open up for you from before Him.

Verse 7

Behold [for] their altar they have cried in the street The prophet was prophesying consolations and saying that the retribution had already been completed, and from now I will rise and exalt Myself to redeem them. Behold for their Arel - that is the altar (see above 29:1) - they have already cried and lamented in their streets and in their squares with weeping and wailing.
ambassadors of peace And the ambassadors whom they send, who were wont to bring tidings of peace, cry bitterly and say, "Highways have become desolate, the wayfarer has stopped."

Verse 8

he has abrogated the treaty The enemy has abrogated the treaty he made with Israel.
despised cities He despised in his eyes; no enemy considers any man.

Verse 9

mourns (אָבַל) an expression of mourning.
it was cut off Dried and cut off.
became (הָיָה, lit. was.) This is the past tense.
the Sharon The name of a region of pasture for animals, as we learned (Men. 87a): Rams from Moab, calves from Sharon.
like the plain a ruin.
have become emptied (וְנֹעַר) An expression of shaking out. Comp. (Ex. 14:27): "And the Lord shook (וַיְנַעֵר)."

Verse 10

Now I will rise Because of the many evils the enemy perpetrated against My people, I will no longer restrain Myself; now I will rise, be raised and be exalted.

Verse 11

chaff (שֵׁשׁ) a kind of chaff, something that is easily ignited.
your breath is fire From your body shall emanate breath of fire and will consume the chaff and the stubble.

Verse 12

severed (כְּסוּחִים) Comp. (Lev. 25:4) "You shall not prune." Onkelos renders: לָא תִכְסָח.

Verse 13

you far-off ones Those who believe in Me and do My will from their youth.
you near ones Repentant sinners who have recently drawn near to Me.

Verse 14

Sinners in Zion were afraid How they would find an opening to repent.
Who will stand up for us against a consuming fire? (lit., Who will live for us a consuming fire?) I.e., who will stand up for us to appease burning wrath? Alternatively, who among us will dwell, i.e., who among us will dwell in Zion with the Rock, Who is a consuming fire? And he replies, "He who walks righteously, etc."

Verse 15

He who walks righteously Who will be found? One who walks righteously.
who shakes his hands (eskot in O.F.).
closes his ear (אֹטֵם) Comp. (I Kings 6:4) "transparent but closed (אֲטֻמִים)."
and closes (וְעֹצֵם) Comp. (supra 29:10) "And He has closed (וְעָצַם) your eyes."

Verse 16

his bread shall be given He will not seek bread, for it will be supplied to him from heaven.
his water sure The source of his water will not fail. I.e., his seed will become great, and all his wants will be supplied.

Verse 17

The King in His beauty shall your eyes behold (The Holy One, blessed be He, Who is a King, Him you shall see from a distant land where you are standing. You shall see the miracles and the greatness that I will perform for you, and a people of a strange tongue, of obscure speech, shall not see the Shechinah of the King in His beauty. [This does not appear in many editions.])
The King in His beauty shall your eyes behold. To you, O righteous man, I say that you shall merit to see the splendor of the Shechinah of the Omnipresent.
they shall see [from] a distant land Jonathan renders: You shall look and see those who go down to the land of Gehinnom.

Verse 18

Your heart shall meditate [in] fear When you see the princes and the savants of the heathens, who ruled during their lifetime, and who are now being judged in Gehinnom, your heart will meditate in terror, and you will say, "Where is the wisdom and the greatness of these men? Where is the one who, during his lifetime, would count and weigh every word of wisdom, for they would ask him every counsel of the kingdom?
Where is he who counts the towers This too is a matter of the kingdom. He is appointed over the houses of the kingdom, how many they are, and how

many towers a certain city requires. Comp. (Ps. 48:13) "Encircle Zion and surround it, count its towers," how many towers it requires.

Verse 19

A people of a strange tongue (נוֹעָז) like לוֹעֵז. These are all the heathens, whose language is not the holy tongue. ([Other editions read:] These are Assyria and Babylon, whose language is not the holy tongue.) ([Manuscripts read:] These are all the nations whose language is not the holy tongue.)
you shall not see You shall not esteem in your heart, for they shall all be dark and humble.
speech... obscure (שָׂפָה, lit. lip.) Comp. (Gen. 11:1) "And all the land was one speech (שָׂפָה)."
of stammering tongue (נִלְעָג לָשׁוֹן). Comp. (32:4) "The tongue of the stammerers (לִשְׁוֹן עִלְּגִים)," (and of obscure speech. All this is a foreign language, for they do not understand the holy tongue.)

Verse 20

See Zion But whom will you see in your heart to be regarded as a kingdom and a ruling power? Zion, which is the city of our meeting place.
that shall not fall (יִצָּעֶן) shall not be lowered. Comp. (Jud. 4:11) "Elon-bezaanannim (אֵלוֹן בְּצַעֲנַנִּים)," which is rendered as: the plain of pits (מֵישׁוֹר אֲגָנְיָא), which are pits in the fields, called kombes in O.F. Comp. (Baba Kamma 61b) "The pits of the earth (אַגְנֵי דְאַרְעָא) they are considered," where water gathers from the mountains and the hills. I believe that the 'beth' of the word בְּצַעֲנַנִּים is not radical, but is a prefix.
whose pegs shall never be moved (יִסַּע) The pegs with which they tie the ropes of the tent he shall not move them from the earth, from the place into which they are thrust. Comp. (I Kings 5:31) "And they quarried (וַיִּסְעוּ) great stones." Also (Jud. 16:3), "And he plucked them (וַיִּסָּעֵם) together with the bolt," an expression of uprooting.

Verse 21

But there 'But' refers back to 'whose pegs shall never be moved,' and 'shall not be torn.' The evil shall not be, only the good. There the Lord shall be mighty for us, and the city shall be a place of rivers and streams, in the manner it is said in Ezekiel (47:4f.): "And He measured a thousand (cubits), and He led me...a stream that I could not cross." And so did Joel prophesy (4:18) "And a spring shall emanate from the house of the Lord," that it shall become progressively stronger.
a galley with oars a ship that floats on the water.
and a great ship (וְצִי אַדִּיר) and a great ship [from Jonathan].

Verse 22

For the Lord is our judge Our prince and judge.

Verse 23

Your ropes that draw the ship, you sinful city. ([Mss. yield:] you, sinful Rome.)
properly prepared well.
a sail Heb. נֵס, the sail of a ship.
they did not spread out a sail They will not be able to spread the sail that guides the boat.

then plunder [and] booty were divided (עד) related to עֲדָאָה, plunder, in Aramaic.
by many Many will divide the plunder of the heathens. ([Mss. yield:] the plunder of Edom.) ([Others:] the nations.) ([Still others:] Sennacherib.) lame Israel, who were weak until now.

Verse 24

And the neighbor shall not say (I.e., the neighbor of) Israel.
"I am sick" Because of this nation, this misfortune has befallen me, for The people Israel, who is called a people, that dwells in Jerusalem, shall be forgiven of sin.

Chapter 34

Verse 1

Verse 2

Verse 3

Verse 4

And all the host of heaven shall melt They shall be frightened when I cast down the princes of the heathens.([Mss. yield:] the princes of the nations.) ([Warsaw edition:] of Assyria and Babylon.)
shall be rolled (וְנָגֹלּוּ) an expression of rolling. And the heavens shall be rolled like a scroll. Jonathan renders: And they shall be erased from beneath the heavens, as it is stated about them in the Book. But I explain it according to the context, for now, the kingdoms of the Ishmaelites (the nations [ms.]) (the wicked [Warsaw ed.]) have fortune and light. When they are erased and destroyed, it will be as though the world has darkened for them, as though the sun and the light are rolled up like the rolling of a scroll.
withers (יִבּוֹל) withers.
and as a withered [fig] from a fig tree The withered fruit of a tree is called נוֹבְלוֹת. This is what our Rabbis (Ber. 40b) explained: What are 'noveloth'? Fruit ripened in the heater, that become ripe in the heater. After they are picked, he gathers them and they become heated and ripen.

Verse 5

For My sword has become sated in the heaven To slay the heavenly princes, and afterward it shall descend on the nation Ishmael ([mss. and Kli Paz:] Edom) ([Warsaw ed.:] Babylonians) below, for no nation suffers until its prince suffers in heaven.
the nation with whom I contend (עַם חֶרְמִי), the nation with whom I battle. This is a Mishnaic expression: (Keth. 17b) They taught this in connection with time of strife (חֵרוּם). Comp. (I Kings 20:42) "The man with whom I contend (אִישׁ חֶרְמִי)," referring to Ahab.

Verse 6

lambs and goats princes and governors.
in Bozrah It is from the land of Moab, but since it supplied a king for Edom, as it is stated (Gen. 36:33): "And Jobab son of Zerah of Bozrah reigned in his stead," it will, therefore, suffer with them. This is found in Pesikta.

Verse 7

wild oxen with them Kings with governors, wild oxen with the goats mentioned above.
fat bulls (אַבִּירִים) fat and large bulls, as it is stated (Ps. 22:13): "Fat bulls (אַבִּירֵי) of Bashan surrounded me."

Verse 8

retribution for the plea of Zion That He will mete out punishment (lit., pay a reward) for the plea of Zion, who cries before Him to judge her from those who harm her.

Verse 9

And its streams shall turn (I.e., the streams) of the heathens. ([Mss. yield:] of Edom.)

Verse 10

from generation to generation From that generation until the last generation. Another explanation is that this is Moses' curse (Ex. 17:16): "The Lord has a war against Amalek from generation to generation." From Moses' generation to Saul's generation, and from there to Mordecai's generation, and from there to the generation of the King Messiah.

Verse 11

owl (קִפּוֹד) a bird that flies at night (chouette in French), an owl.
a line of waste A judgment of desolation.
and weights of destruction Weights of the judgment of destruction. (אַבְנֵי, lit., stones.) Comp. (Deut. 25:15) "a whole weight (אֶבֶן)."

Verse 12

As for its nobles, there are none who proclaim the kingdom Its princes stand, and none of them calls upon himself the name of ruling and kingdom.
nothing Destruction.

Verse 13

And its palaces shall grow thorns So is the nature of ruins to grow thorns and briers, and that is 'kimosh' and that is 'choach'; they are all types of thorns, e.g., ortias, (nettles,) and the like.
the habitat of jackals (תַּנִּים) That is a desert, which is usually frequented by 'tannim,' which is a species of wild animal.

Verse 14

And martens shall meet cats And martens shall meet with cats. In this matter Jonathan rendered it. תַּמְיָן is נִמְיוֹת (martrines in O.F.), martens.
and a satyr A demon.

rests (הִרְגִּיעָה) an expression related to מָרְגוֹעַ, rest.
lilith The name of a female demon.

Verse 15

has made its nest (קִנְּנָה) an expression related to 'a bird's nest' (קֵן) (Deut. 22:6).
owl (קִפּוֹז) that is the owl (קִפֹּד).
and she has laid She laid eggs.
and hatched This is the emerging of the chicks from the egg. Comp. (below 59:5) The eggs of the viper have hatched.
and gathered This is the call that the bird calls with its throat to draw the chicks after it, gloussera in French. Comp. (Jer. 17:11) "A cuckoo gathers (דָּגָר) what it did not lay."
vultures (דַּיּוֹת) voltojjrs in O.F.
each one to her friend (lit., each one her friend,) like to her friend.

Verse 16

Seek out of the Book of the Lord Read out of the Book of Genesis; when He brought the Flood, He decreed that all the creatures gather in the Ark, male and female, and none of them was missing. How much more will this be so when He decrees this upon them, to gather to drink blood and to eat flesh and fat!
did not miss (פָּקָדוּ) Comp. (Num. 31:49) "Not a man was missing (נִפְקַד) of us."
for My mouth it has commanded that they come.
and the breath of My mouth it gathered them. The antecedent of 'its breath' is 'My mouth.' Comp. (Ps. 33:6) "And with the breath of His mouth all their host." Here too, the breath of My mouth it gathered them.

Verse 17

And He cast...for them Now the prophet says concerning the Holy One, blessed be He, "And He cast lots for them," for all those beasts and fowl, that these shall fall to their share.

Chapter 35

Verse 1

shall rejoice over them (יְשֻׂשׂוּם) This is usually the sign of the direct object, inappropriate here in the case of an intransitive verb. (like יָשׂוּשׂוּ מֵהֶם, shall rejoice from them). Comp. (Jer. 10:20) "My sons have gone away from me (יְצָאֻנִי)." Also, (I Kings 19:21) "He cooked the meat for them (בִּשְּׁלָם)," equivalent to בִּשֵּׁל לָהֶם, "He cooked the meat for them." Desert and wasteland Jerusalem, called 'wasteland,' and Zion, called 'desert,' they shall rejoice over the downfall of the mighty of the heathens and Persia ([Manuscripts yield:] of Edom and Bozrah). ([The Warsaw edition reads:] the mighty of Seir (and Bozrah).)
and the plain shall rejoice the plain of Jerusalem.

Verse 2

and to sing (lit., and sing,) like: and to sing.
the Lebanon The Temple.
the beauty of His glory will be given to Zion.

Verse 3

Strengthen weak hands (חַזְּקוּ) All the prophets who brought tidings of salvation consoled Israel and strengthened their weak hands. (The word) is in the intensive conjugation, and its meaning is (the causative, i.e.,) strengthen others. If he intended to say, "Be strong, you whose hands are weak," it would be vowelized like (2 Chron. 32:7) "Be strong (חֲזָקוּ) and be firm (וְאַמְּצוּ)." Now that he says to them to strengthen others and to make others firm, it is vowelized, חַזְּקוּ, אַמְּצוּ. "Be strong (חֲזָקוּ), do not fear" is vowelized חֲזָקוּ, a form of the 'kal' conjugation, meaning 'you be strong by yourselves,' as one says to singular (Jos. 1:6), "Be strong and be firm (חֲזַק וֶאֱמָץ)," and he does not say, חַזְּק.

Verse 4

to the hasty of heart Who hurry the redemption and are troubled by its delay.
[with] vengeance He shall come (lit., vengeance He shall come,) with vengeance He shall come.
the recompense of God Upon the wicked ([mss.] upon your enemies) He shall come and save you.

Verse 5

the eyes of the blind shall be opened Those who were blind, not to recognize (lit., from recognizing) their fear (sic) ([Warsaw:] this fear;) ([mss.] My fear) upon them.
and the ears of the deaf Who did not hearken to the voice of the prophets until now, will be opened and unstopped, for I will give them a proper spirit to fear Me. He says this concerning Israel, whom he called blind and deaf, as the matter is stated (infra 42:18) "You deaf ones, hearken, etc."

Verse 6

Then the lame shall skip like a hart, etc. Israel, who are now lame and weak. We find that he calls the weak with an expression of 'lame,' as the matter is stated (above 33:23): "The lame take the prey."
shall sing in My salvation.
the tongue of the mute The tongue of Israel, who are among the nations as mutes, for they hear their scorn and do not respond.
for water has broken out in the desert For My salvation shall cheer them up, and they shall blossom like a desert wasteland, which thirsts for water, and springs break out into it; i.e., for salvation shall sprout for the crushed ones.

Verse 7

And the dry place shall become a pool He who longs for salvation shall be saved. The prophet spoke figuratively.
in the habitat of jackals, a resting place, etc. A place that was a desert wasteland, which is the habitat, the resting place of jackals, shall become moist, a place of grass, made for reeds and rushes, and it is not customary for reeds and rushes to grow except in a watery place, as the matter is stated (Job 8:11): "Can the rush shoot upwards without mire?"
a resting place (רִבְצָה) This is a noun like מַרְבֵּץ, since it has no 'mappiq hey.'

Verse 8

And there shall be a highway for the travelers.
no unclean one shall traverse it No unclean one shall traverse that road; i.e., it will no longer belong to the heathens ([mss.:] nations).
and it shall be for them And that is the road of those blind, deaf, lame, and mute mentioned above. They shall travel on this road, and even if they are fools, they shall not go astray, for I will straighten it for them.

Verse 9

a profligate beast The boar out of the forest (80:14). There is none as profligate among the beasts as the boar, and also "the lions from his thicket" (Jer. 4:7), i.e., Nebuchadnezzar, shall not be found there.
nor shall...ascend thereon On that road (הַדֶּרֶךְ). The word דֶּרֶךְ is used both as masculine and feminine gender, as it is written (Ex. 18:20): "The way (הַדֶּרֶךְ) upon which (בָּהּ) they shall walk." (Lit., on her.) Thus it is feminine. Comp. (Deut. 28:7) "In one road (בַּדֶּרֶךְ אֶחָד) they shall come out to you." Thus it is masculine.
it shall not be found any wild beast there.

Verse 10

with joy of days of yore (Heb. שִׂמְחַת עוֹלָם, joy that is from days of yore, which they already experienced on the way of their Exodus from Egypt, "and the Lord was going before them by day" (Ex. 13:21).
shall flee The sadness and the sighing shall flee from them.

Chapter 36

Verse 1

Verse 2

near the conduit fosed (fosse) in French, (a ditch, a trench, a moat.)
the pool A place where water is gathered, dug in the ground by man, in which to put fish. It is long and wide.
on the road A paved road. (chemin in French.)
the washer's field Jonathan renders: A field where the washers stretch out, i.e., where the washers stretch out the garments.

Verse 3

the recorder The writer of the records in the annals. (Another explanation: He would record which judgment came before him first, that he adjudicate it first.)

Verse 4

Verse 5

I said (until now), "It is but words of the lips, that he speaks (lit., in his mouth), saying, 'I will not serve the king of Assyria.' And when he sees that I will march against him with an army, he will recant. Now I

have marched. From now on, either he will serve me, or he will need to seek counsel and might for war.”
Now that the time has come, tell me now on whom you have depended to rebel against me.

Verse 6

upon which a man will lean On the splintered and broken reed, and the scaly envelopes enter his palm and puncture it, so is Pharaoh to those who trust him. Eventually, their aid will be to their detriment.

Verse 7

Whose high places...has removed He abolished all the pagan temples and the altars and the high places, and has coerced all Judah to prostrate themselves before one altar.

Verse 8

wager now on this matter, if you will be able to accomplish it. This is an expression of a wager, which is called gajjer in O.F.

Verse 9

And how can you repulse even a captain, who is one of my master’s smallest servants, for the smallest of the heads of his troops is in charge of two thousand men.
one of...servants (אַחַד) one of the servants of. Comp. (Gen. 21:15) “One of (אַחַד) the bushes.” Also (II Sam. 6:20) “One of (אַחַד) the idlers.”

Verse 10

is it [with] other than the Lord Without His permission?
The Lord said to me The prophets have already prophesied (supra 8:4): “The wealth of Damascus and the plunder of Samaria shall be carried off before the king of Assyria.” But he erred, saying (supra 10:11), “Indeed, as I did to Samaria..., so will I do to Jerusalem...”

Verse 11

for we understand it (שֹׁמְעִים, lit. hear.) We understand that language, an expression of hearing (entendenc in O.F.).
do not speak with us in Judean for all the people understand the Judean language, and they are frightened by your words. (Since he said to them, “Say now to Hezekiah,” they thought that he did not come to frighten the people. Since Rabshakeh was an apostate Jew, they thought that even though his master’s orders were incumbent upon Rabshakeh to observe, his heart was attracted to his family and he would take pity upon them.)

Verse 12

Did...to your master (הַאָל) This is the interrogative form. It is therefore vowelized with a ‘hataf pattah’ (not so in our editions). Did my master send me to you two alone? Indeed, he sent me to all of them, and for that reason I have come, so that all the people hear and see, and let not Hezekiah persuade them to rebel.
to eat their dung They too (sic) would eat in the hunger of the siege.
their dung The kethib reads חֲרָאֵיהֶם, the dung that is excreted through their orifice. Our Sages instituted to euphemize and read it צוֹאָתָם, i.e., their dung. Thus did our Rabbis teach: Verses written in uncomplimentary

words are to be read in a complimentary manner, e.g., (Deut. 28:27) עֳפֹלִים (is read) טְחֹרִים. (Both mean hemorrhoids. The former means 'that which is in the dark holes,' being more explicit than the latter. (ibid. v. 30) יִשְׁגָּלֶנָּה (is to be read) יִשְׁכָּבֶנָּה. (Both denoting intimacy, the former related as well to a dog.) חֹרְאֵיהֶם (is to be read) שִׁינֵיהֶם, צוֹאָתָם (is to be read) מֵימֵי רַגְלֵיהֶם.
their urine The kethib is שִׁינֵיהֶם, loose excrement. The teeth of the large intestine. That is the intestine called tabahie in O.F. that stands on three teeth, (i.e. the glands of the rectum, which is held by three glands. They are called שִׁנַּיִם because they are shaped like teeth).

Verse 13

Verse 14

deceive (יַשְׁיֵא) mislead.

Verse 15

Verse 16

Make peace with me (בְּרָכָה, lit., a blessing.) Come out to me for peace and greet me and bring me a gift of peace.
בְּרָכָה is saloud in O.F., salutation. Comp. (Gen. 47:10) "And Jacob greeted Pharaoh."
and each man will eat of his vine And I will leave you, and dwell in peace until I find a land as good as your land, and I will exile you there, for so is my wont, to transfer nations from land to land, as it is said (supra 10:13): "And I remove the boundaries of the peoples."

Verse 17

to a land like your land Said Rabbi Shimon ben Yochai: Was this one (Sennacherib) a fool? This is an example of a king, etc. in Sifre, parshath Ekev (Deut. 7:12). He should have said, "to a land better than your land," but he could not denigrate it.

Verse 18

Verse 19

Now did they save Samaria from my hand? and the inhabitants of Samaria worshipped the Gods of the Arameans, who were their neighbors, and Hamath is from Aram.

Verse 20

Verse 21

Verse 22

with torn garments Because they heard blasphemies of the Name of God, and that is tantamount to cursing the Name.

Chapter 37

Verse 1

Verse 2

Verse 3

proof (Aprobement in O.F.) The enemies show evidence to praise themselves with their success, saying, “Our hand has overpowered (lit., has become high), and there is no God (like our God).”
for the children have come The children of Israel, children of the Holy One, blessed be He.
as far as the birthstool and there is no strength to give birth It is a time of distress analogous to a woman sitting on the birthstool, and the fetus has no strength to come out.

Verse 4

and he brought proof with the words (וְהוֹכִיחַ) He told his strength and showed his success. The word וְהוֹכִיחַ is eprober in O.F., to prove.

Verse 5

Verse 6

Verse 7

and he will hear a rumor immediately. This is the rumor of Tirhakah, king of Cush, because of which he will leave you this time to battle with Tirhakah, but this is not the return to his land. Afterwards he will return here, and I am destined to return him to his land and to cause him to fall there by the sword.

Verse 8

Verse 9

And he heard i.e., the king of Assyria.
about Tirhakah...saying Tirhakah went out to wage war against you.
And he heard, and he sent emissaries The second “and he heard” is not like the first “and he heard.” The first is an expression of hearing, and the second is an expression of accepting. He accepted the report of the

messengers, and it appealed to him to give thought to withdraw from Jerusalem to fight first with Cush.
and he sent emissaries to Hezekiah to notify [him] that he was not withdrawing completely, but with the intention of returning.

Verse 10

Verse 11

Verse 12

Eden the name of a kingdom, as it is stated (Ezekiel 27:23): "Haran and Canneh and Eden."

Verse 13

He exiled [them] and twisted [them] (וְעִוָּה הֵנָע) The king of Assyria exiled him and twisted him; he destroyed them and exiled them from their place.

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Indeed, O Lord It is true that the kings of Assyria destroyed all the countries and their land "The countries" refers to the (capitals) of the provinces, and ("their land" refers to) the land near them, the royal cities, which are the heads of the provinces, he calls "countries" and the remaining regions surrounding them he calls "their land." And in the Book of II Kings (19:7) it is written: "the nations and their land." It has, however, one meaning.

Verse 19

And committing (Heb. וְנָתֹן). Comp. (Gen. 41:43) "And appointing (וְנָתוֹן) him over all the land of Egypt," an expression of the infinitive. Comp. "saying" (אָמוֹר), "remembering" (זָכוֹר), (donnant in French, giving).
wood and stone are they; therefore, they had no power, and the king of Assyria destroyed them.

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

to the heights of mountains the Temple mount.
to the end of the Lebanon the Temple.
and I will cut down its tallest cedars I will not go to my land until I destroy it.
its remotest height (lit., the height of) its end.
its farmland forest The best of its praise and the intensity of its strength.

Verse 25

I dug and drank (קַרְתִּי) I.e., to say, I started all my deeds and completed them and succeeded, as one who digs a hole and finds water and succeeds. This is an expression of a spring (מָקוֹר).
and I dry up with the soles of my feet If I would besiege a city reliant on the strength of its rivers, I would bring upon it many troops, and the water of their rivers would be depleted from their drinking and the drinking of their cattle and by the treading of their feet.
and I dry up (lit., and I will dry up) This is the present tense, i.e., to say, so is my wont always.
rivers of the siege The rivers of the city that is besieged through its rivers. ([Mss. yield:] that is besieged by me.)

Verse 26

Have you not heard Now why do you boast? This is not yours, for this is a decree that emanated from Me many years ago, that you will exact My recompense from the nations, as the matter is written (supra 10:5): "Woe! Assyria is the rod of My wrath."
Have you not heard from long ago More than seventy years (correct version as in Parshandatha and Warsaw edition) since Amos prophesied two years before the earthquake (Amos 7:17), "and Israel shall be exiled from upon its land." Since then, you should have heard that I wrought and prepared this retribution.
in days of yore Since the six days of Creation, that decree that was decreed upon you entered My mind, as it is said (supra 30:33): "For Tophteh is set up from yesterday, that too has been prepared for the king." Now that I have given you superiority over the nations, I have brought it, that decree, in order that it shall be to make desolate, blossoming hills [of] fortified cities, that you shall slay their inhabitants and they shall remain devoid of people and they shall be prepared for hills where vegetation grows.

Verse 27

And their inhabitants became short of strength (lit. short of hand.) I weakened the strength before you.
and stubble before [becoming] standing grain (וּשְׁדֵמָה) That is what is called 'estoble' in O.F., stubble, what remains in the ground, the roots of the harvest.
before [becoming] standing grain When it has not yet reached the time to ripen and harden, to become standing grain, and it is weak and tender.
before standing grain Before becoming standing grain.

Verse 28

And your sitting and your going out and your coming I know Jonathan paraphrased: And your sitting in counsel, and your going out to wage war, and your coming to the land of Israel, is revealed to Me. When the thought entered your mind, and you took counsel to destroy My house, I knew it.

Verse 29

you have raged against Me Your raging and your becoming overpowering toward Me (acc. to Parshandatha).
and your tumult (וְשַׁאֲנָנְךָ) like וּשְׁאוֹנְךָ.
My ring (חֻחִי in Heb.) It is a kind of ring that is inserted into the lip of an unruly animal by which to pull it.
and My bit Jonathan renders וּזְמָם, which is made of iron, and which they insert into the nostrils of a female camel. This is what we learned, "and the female camel with a nose ring" in Tractate Shabbath (5:1). (This is difficult in view of the wording of the verse, which places חֻחִי in the nose and מֶתֶג in the lips.)

Verse 30

And this shall be the sign for you This statement is not addressed to Sennacherib, but the prophet said to Hezekiah, "And this salvation shall be a sign for you for another promise. Now the legions have destroyed all the vegetation and chopped off the trees, and the Holy One, blessed be He, promises you that you will have sufficient from the shoots of the plants that will grow by themselves."
this year you shall eat (אָכוֹל) to eat this year.
and the next year what grows from the tree stumps (Heb. שֶׁחִישׁ.) They are the shoots of the stumps. So it appears in Seder Olam (ch. 23), but Jonathan renders: כַּתְבַּתִּיו, the shoots of the shoots. And this will be the sign for you; when you see that my words, that Sennacherib will return to his land and he will fall, are fulfilled, you will believe that the second promise will yet be fulfilled.

Verse 31

Verse 32

the zeal of the Lord of Hosts that He will be zealous for His Name and not because of the merit you possess. We learn that the merit of the Patriarchs has been depleted.

Verse 33

nor shall he advance upon it with a shield (Heb. יְקַדְּמֶנָּה.) He shall not set a shield before it, since the Aramaic of "before" is קֳדָם.

nor shall he pile up a siege mound against it [Targum renders:] He should not pile up against it a landfill. I say that they pour out earth and pile it up against the walls and towers so that they can build a rampart. a siege mound (סֹלְלָה) since it is trodden (סוֹלְלִים) and pressed down with sledge hammers in order that it harden. The Targum renders: מְחַיְתָא, since they first make for it two walls of a fence of reeds and pour the earth between them and press it down there after they have filled (מְמַלְאוּ) the walls. And I heard that they interpret it as the throwing of huge stones, called perere in O.F., but the expression of piling up, lit., spilling, does not apply to stones, neither is the expression of pressing down, nor the rendering of the Targum, appropriately for this interpretation.

Verse 34

Verse 35

Verse 36

And an angel of the Lord went forth, etc. After he went and battled with Cush, he returned and came to Jerusalem, and at the time an angel of the Lord went forth. In the following manner, it was taught in Seder Olam (ch. 23): (supra v. 7) "Behold I will imbue him with a desire, and he will hear a rumor," as it is said (v. 9): "And he heard about Tirhakah etc." He swept Shebna (the scribe) ([Warsaw edition:] the treasurer) and his company and led them in chains, and went away to Cush, and took all the coveted treasures, and came to Jerusalem, to fulfill what was stated (infra 45: 14): "The toil of Egypt and the merchandise of Cush...shall pass over to you." This refers to Jerusalem. "After you they shall go." This refers to Hezekiah. At that time, "And...sent Tartan and Rabsaris." They are the ones mentioned in the Book of Kings (2 18:17), and they are the emissaries concerning whom it is stated that he sent after the rumor, as it is said (v. 9), "And he sent emissaries to Hezekiah," and they did not come with Rabshakeh on his first mission. And concerning those letters, Hezekiah replied (v. 22), "...has despised you, has mocked you." At that time, "an angel of the Lord went out and slew, etc." All of them were kings with crowns ti ed to their heads, and the smallest of them was an officer over two thousand men, and they and their armies fell.

Verse 37

and dwelt in Nineveh That is the capital, as it is said (Gen. 10:11): "From that land Asshur came out, and he built Nineveh."

Verse 38

the temple of Nisroch A board (נֶסֶר) from Noah's ark, as is related in the Aggadah of Chelek (San. 96a).
slew him by the sword for he said, "If you save me that my subjects do not kill me for I brought their sons here (sic) and they died, I will sacrifice my two sons before you." They rose and slew him.

Chapter 38

Verse 1

In those days Three days before Sennacherib’s downfall, Hezekiah became ill, and the third day, when he went up to the house of the Lord, was the day of Sennacherib’s downfall, and it was the first festive day of Passover.
for you are going to die and you shall not live You are going to die in this world, and you shall not live in the world to come, for you have not married, as it is stated in Berachoth 10b.

Verse 2

Verse 3

Please, O Lord (אָנָּה) Where is Your mercy?

Verse 4

Verse 5

Behold I will add (יוֹסִיף, lit., he will add.) Behold I am He Who will add to your life.

Verse 6

And from the hand of the king of Assyria will I save you We deduce that he became ill before the downfall of Sennacherib.

Verse 7

And this is your sign That you shall be cured, and that your days shall be increased, as is explained below (v. 22), and in Kings (2 20:8) he asked, “What is the sign that I will go up?”

Verse 8

Behold I return the shade backwards ten steps which it went down.
the shade of the steps A sort of steps made opposite the sun to determine the hours of the day, like the clocks (horloge in French) that craftsmen make (sectarians make [Parshandatha]).
that it went down It hastened to go down, and the day was shortened by ten hours on the day Ahaz died, in order that they should not eulogize him, and now they went backwards on the day Hezekiah recovered, and ten hours were added to the day.

Verse 9

The writing of Hezekiah Jonathan paraphrases: A writing of thanksgiving for the miracle performed for Hezekiah.

Verse 10

I said, In the desolation of my days (בְּדֻמַּי) When I saw my days בְּדֻמַּי, in desolation and in silence. Comp. (Zeph. 1:11) “For the entire people of Canaan has been silenced (נִדְמָה).” That is to say that when I became ill, I said, “I will go into the gates of the grave.” Now I will die, since, until that day, no sick person had recovered.

I am deprived of the rest of my years (פֻּקַּדְתִּי) Comp. "(Num. 31:49) No man was missing (נִפְקַד) of us." I am missing the rest of my years. Jonathan, however, renders: My remembrance has entered for good; years have been added to my years. I have been visited (נִפְקַדְתִּי) for good, and my years have been increased.

Verse 11

[Addendum: I will not see the Eternal (יָהּ) I will no longer use the name יָהּ.
in the land of the living The living use it, but the dead are not permitted, as it is said (Ps. 115:17): "The dead shall not praise the Eternal (יָהּ)." It is a rule for the dead that they may never mention the Name consisting of two letters.]
in the land of the living in the Temple.
I will no longer look upon man (I.e., I will) no longer (look upon) a living (man).
with those who dwell in withdrawal (חָדֶל) For I will be with the dead, who dwell in a land withdrawn and withheld from the living.

Verse 12

My generation was removed and exiled from me The people of my generation were removed from me. was removed (נִסַּע) synonymous with נִסְחוּ. Comp. (supra 33:20) "whose pegs shall never be moved (יִסַּע)."
like a shepherd's tent Like the tent of one who tends animals, which he moves from here and sets up in another pasture when this pasture is depleted.
I severed (קִפַּדְתִּי) I severed my life quickly, like a weaver who hastens to weave. All this I thought. Jonathan renders: Like a stream with banks, like a stream that flows between high banks, which does not spread out, and consequently, its water flows swiftly. And I say that it is a swift stream named Oreg, and this is what Job (7:6) said, "My days are lighter than Areg," also (ibid. 9:26), "They passed with the ships of Ebeh."
from glory He shall deprive me (מִדַּלָּה יְבַצְּעֵנִי). Jonathan renders: From the glory of my kingdom I am exiled. I thought that now He would deprive me of all my glory. The word דַּלָּה is an expression of height. Comp. (Song 7:5) "And the braid (וְדַלַּת) of your head."
from day and night You shall finish me (lit., from day to night.) Comp. (Num. 5:3) "Both male and female," (lit., from male to female.) That is to say, from days and nights you shall finish me, and so did Jonathan render: My days and my nights are over.

Verse 13

I made [myself] myself all night to suffer the tortures of the illness, and I strengthened myself like a lion to suffer.
so it would break my bones Comp. (Ex. 1:12) "So they would multiply and so they would spread." The more I would strengthen myself, so the illness would overpower me to break all my bones.

Verse 14

like a crane (סוּס) same as (Jer. 8:7), סִיס, and that is the name of a bird.
like a crane, a swallow like a crane and a swallow. (Alternatively,) like this bird, seized by the neck, and it screeches. So did Jonathan render: Like a crane that is caught and screeches.
Rob me (עָשְׁקָה), like עָשַׁק. Rob me, take me out of the hand of the angel of death, and pledge Yourself to save me. This (עָרְבֵנִי) is an expression of

surety (garantieh in O.F.). Comp. (Ps. 119) "Pledge Yourself (עָרוֹב) to Your servant for good."
Rob me (לִי) Rob me from his hand. Comp. (Num. 12:13) "Please cure her (נָא),” like, cure her (אוֹתָהּ).

Verse 15

What shall I speak praise and adoration before Him? Behold He promised me consolations, and He fulfilled them.
I will cause all my sleep to flee Comp. (Gen. 31:40) "And my sleep fled." Jonathan renders שְׁנוֹתַי as an expression of years.
concerning the bitterness of my soul which was bitter, and You consoled me.

Verse 16

O Lord! Concerning them, [You said] they shall live Jonathan renders: O Lord! Concerning all the dead, You said to resurrect.
and before all of them the life of my spirit And before all of them He resurrected the life of my spirit. But I say according to the simple meaning: The Lord is upon them, upon 'my years' mentioned above. 'How can I serve Him and repay Him for all the years,' He caused His Shechinah and His kindness to rest upon them and said to me through His prophets, that they shall live.
and to all upon which the life of my soul depends And to everything upon which the life of my soul depends, the Lord said concerning them and they shall live.
and You shall make me well From now on, I know that you shall make me well and give me life. You shall make me well (תַּחֲלִימֵנִי) You shall make me well and strengthen me. Comp. (Job 39:4) "Their children shall become strong (יַחֲלָמוּ)."

Verse 17

Behold for peace, it is bitter for me, yea it is bitter When I was notified of the tidings of peace, even that was bitter for me, for my recovery was dependent upon the merit of others (v. 5): "So has the Lord God of your father David said...”; (supra 37:35) "For My sake and for the sake of David your father." Here You let me know that I am a sinner (See Ber. 10b). (So did the Sages explain it, but in order to reconcile the verse, it appears to mean: Behold for peace, it was bitter for me, yea it was bitter - When I was given the news by You that You would save me from the hand of Sennacherib, it was bitter for me, yea it was bitter because of my illness, that I was close to death, and I did not rejoice with the news.) But You desired my soul, that it descend not to the grave.

Verse 18

[For the grave shall not thank You Had I died, I would not thank You for the miracle of the downfall of Sennacherib, and I would not hope for the realization of Your promise that You promised me concerning him.]

Verse 19

The living, the living This is an expression denoting living people; i.e., when they are living people in the world, this one is living and this one is living, thanksgiving emanates from between them. [Other editions: A living one to a living one You are living, and it is proper to give thanksgiving to a living one.]
inform enseigner in French, to teach.

of Your truth (lit., to your truth.) The father informs and directs his son’s thoughts to Your truth, to believe in You.

Verse 20

Verse 21

a cake of pressed figs (דְּבֶלֶת) A pressed cake made from figs. When they are fresh, they are called תְּאֵנִים, and when they are pressed into a circular cake, they are called דְּבֵלָה.
and lay it for a plaster And they shall smooth it out to cause it to adhere to the boil, and this was a miracle within a miracle, for, even healthy flesh, upon which pressed figs are placed, decays. But the Holy One, blessed be He, places an injurious substance upon vulnerable tissue, and it heals.

Verse 22

What a sign How good and how beautiful is this sign which is given to me that I will go up to the house of the Lord!

Chapter 39

Verse 1

when he heard that he had been ill and had recovered He was accustomed to eating after the first three hours of the day had elapsed and he would sleep until the ninth hour. Since the sphere of the sun had gone backwards because of Hezekiah, he awoke from his sleep after nine hours and found that it was morning. He sought to kill all his servants. He said, “You let me sleep a day and a night until morning!” They said to him, “It was the sphere of the sun that went backwards.” He said to them, “Who brought it back?” They said to him, “The God of Hezekiah, etc.” As is stated in Tanhuma (Ki Thissa 5) and in Pesikta (d’ Rav Kahana p. 14a).

Verse 2

his entire treasure house (נְכֹתֹה) the storehouse of his spices, like (Gen. 37:25) “spices (נְכֹאת), balm, and lotus.”
and the good oil Some interpret this as the anointing oil (Ex. 30:22 33), and others say that it is balsam oil, which is found in Eretz Israel, and that is Pannag mentioned in Ezekiel (27:17): “Judah and the land of Israel, they were your merchants, with wheat of Minnith and Pannag.” I saw in the book of Josephon (book 4, ch. 22), Pannag is balsam, and it grows in Jericho. Therefore, it is called Jericho because of the aroma (רֵיחַ).
there was nothing Even the Scroll of the Law.

Verse 3

“They have come to me from a distant country” This is one of three people whom the Holy One, blessed be He, tested and found to be a chamber pot: Cain, Hezekiah, and Balaam. Hezekiah should have replied, “You are a prophet of the Omnipresent. Yet you ask me?” Instead, he commenced to become haughty, and said, “They have come to me from a distant country.” Therefore, he was punished, and because he rejoiced over them and fed

them on his table. Similarly, Balaam, to whom He said, “Who are these men with you?” (Num 22:9) And he replied and said, “Balak the son of Zippor sent them to me.” Similarly, Cain, to whom He said, “Where is your brother Abel?” (Gen. 4:9) He should have replied, “Lord of the Universe, are not all hidden things revealed to You?” As it is stated in Tanhuma.

Verse 4

Verse 5

Verse 6

nothing shall remain You shall be paid in kind, corresponding to “There was nothing (v. 4).” (I.e., Hezekiah would be punished for showing off all his treasures, by having all those treasures carried off to Babylonia.)

Verse 7

And...[some] of your sons Hananiah, Mishael, and Azariah.

Verse 8

“The word of the Lord...is good” since there will be peace in my days.

Chapter 40

Verse 1

Console, console My people He returns to his future prophecies; since from here to the end of the Book are words of consolations, this section separated them from the prophecies of retribution. Console, you, My prophets, console My people.

Verse 2

for she has become full [from] her host Jonathan renders: She is destined to become full from the people of the exiles, as though it would say, “She has become full from her host.” Others interpret עִבְאָה like (Job 7:1), “Is there not a time (עָבָא) for man on the earth?”
has been appeased Heb. נִרְעָה, has been appeased.
for she has taken etc. [Jonathan paraphrases:] For she has received a cup of consolation from before the Lord as though she has been punished doubly for all her sins. According to its simple meaning, it is possible to explain, ‘for she received double punishment.’ Now if you ask, how is it the standard of the Holy One, blessed be He, to pay back a person double his sin, I will tell you that we find an explicit verse (Jer. 16:18): “And I will pay first the doubling of their iniquity and their sin.”

Verse 3

A voice The Holy Spirit calls, “In the desert, the way to Jerusalem.”

clear the way of the Lord for her exiles to return to her midst. [The Warsaw edition yields:] Clear the way of the Lord The way of Jerusalem for her exiles to return to her midst.

Verse 4

Every valley shall be raised and the mountain shall be lowered, thus resulting in a smooth, even, and easily traversed road.
and the close mountains Heb. וְקָסִּים, mountains close to each other, and because of their proximity, the descent between them is steep and it is not slanted, that it should be easy to descend and ascend. ([The word] וְקָסִּים is translated by Jonathan as 'banks,' an expression of height like the banks of a river.)
close mountains Heb. וְקָסִּים. Comp. (Ex. 28:28) "And they shall fasten (וְיִקְשְׁרוּ) the breastplate."
a champaigne Canpayne in O.F., a smooth and even terrain.

Verse 5

Verse 6

A voice from the Holy One, blessed be He, says to me, "Call!"
and it says My spirit says to Him, "What shall I call?" And the voice answers him, "Call this, all flesh is grass. All those who are haughty their greatness shall be turned over and become like grass. ([Manuscripts yield:] All the princes of the kingdom their greatness shall be turned over and shall wither away [lit. shall end] like grass.)
and all its kindness is like the blossom of the field For "the kindness of the nations is sin" (Prov. 14:34). [Ed. note: We have inverted the order of Rashi and followed the order of K'li Paz and Parshandatha, to connect the second part of the verse with the first. Rashi's explanation of the second part follows his first explanation of the first part. In the Lublin edition, the second explanation of the first part of the verse interrupts the sequence.] (Another explanation is: All flesh is grass.) A person's end is to die; therefore, if he says to do kindness, he is like the blossom of the field, that is cut off and dries, and one must not rely on him, for he has no power to fulfill his promise, perhaps he will die, for, just as the grass dries out and the blossom wilts, so is it that when a man dies, his promise is null, but the word of our God shall last for He is living and existing, and He has the power to fulfill. Therefore, "Upon a lofty mountain ascend and herald, O herald of Zion, for the promise of the tidings emanates from the mouth of Him Who lives forever."

Verse 7

shall wilt Heb. נָבֵל, wilt.

Verse 8

Verse 9

O herald of Zion Heb. מְבַשֶּׂרֶת. The prophets who herald Zion. [This is the feminine form.] Elsewhere (infra 52:7), he says, "the feet of the herald (מְבַשֵּׂר)." [This is the masculine form.] This denotes that if they are

worthy, he will be as swift as a male. If they are not worthy, he will be as weak as a female and will delay his steps until the end.

Verse 10

shall come with a strong [hand] to mete out retribution upon the heathens. ([Mss. read:] Upon the nations.)
behold His reward is with Him It is prepared with Him for the righteous.
and His recompense [lit. His deed,] the recompense for the deed, which He is obliged to give them.

Verse 11

Like a shepherd [who] tends his flock Like a shepherd who tends his flock; with his arm he gathers lambs, and he carries them in his bosom.
the nursing ones he leads [Jonathan renders:] The nursing ones he leads gently, the nursing sheep.
he leads Heb. יְנַהֵל, lit. he shall lead, like מְנַהֵל, he leads.

Verse 12

Who measured etc. He had the power to do all this, and surely He has the power to keep these promises.
with his gait Heb. בְּשָׁעֲלוֹ, with his walking, as it is said (Habakkuk 3:15): "You trod with Your horses in the sea." Comp. (Num. 22:24) "In the path (בְּמִשְׁעוֹל) of the vineyards, a path (for walking)." Another explanation is that שָׁעַל is the name of a receptacle. Comp. (Ezekiel 13:19) "For measures (בְּשַׁעֲלוֹ) of barley."
measured Amolad in O.F., an expression of measure and number. Comp. (Ex. 5:18) "And the number (וְתֹכֶן) of bricks you shall give."
and measured by thirds Heb. שָׁלְשִׁי, and measured by thirds, one third wilderness, one third civilization, and one third seas and rivers. Another interpretation: שָׁלְשִׁי, from the thumb to the middle finger, the third of the fingers. Menahem explains it as the name of a vessel. Comp. (Ps. 80:6) "And You gave them to drink tears with a vessel (שָׁלִישׁ)."
and weighed mountains with a scale Everything according to the earth, a heavy mountain He inserted into hard earth, and the light ones into soft earth.

Verse 13

Who meted the Holy Spirit in the mouth of the prophets? The Lord prepared it, and He is worthy of belief.
and His adviser who informs Him [and the one with whom He takes counsel He informs] of His spirit. So did Jonathan render it. [Who meted out the spirit? The Lord, and the one with whom He takes counsel He informs him, i.e., the righteous in whom God confides, He informs of His plans for the future.] But, according to its context, וְאִישׁ עֲצָתוֹ refers back to the beginning of the verse. Who meted out His spirit and who is His adviser who informs the Holy One, blessed be He, of counsel?

Verse 14

With whom did He take counsel and give him to understand With which of the heathens ([mss., K'li Paz:] nations) did He take counsel, as He took counsel with the prophets, as it is said concerning Abraham (Gen. 18:17): "Do I conceal from Abraham...?"
and give him to understand, and teach him in the way of justice With which one of the heathens ([mss., K'li Paz:] nations) did He do so, that He taught him wisdom as He did to Abraham, to whom He gave a heart to

recognize Him by himself and to understand the Torah, as it is said (ibid. 26:5): "And he kept My charge," and Scripture states further (ibid. 18:19), "For he commands etc." And his kidneys would pour forth wisdom to him, as it is said (Ps. 16:7): "Even at night my kidneys chastised me." (With whom did He take counsel and who gave Him to understand [With which man did He take counsel and which] man gave the Holy One, blessed be He, [to understand?] Behold all the nations are like a drop in a bucket, and how could they teach Him?)

Verse 15

Behold the nations are like a drop from a bucket And are not worthy to Him to appoint some of them as prophets to reveal His secret.
like a drop from a bucket Heb. כְּמַר, like a bitter drop that drips from the bottom of the bucket, bitter from the putrid water that is embedded in the bucket and the decay of the wood, limonede in O.F.
and like the dust of a balance for the copper corrodes and wears off.
like fine fine dust.
that blows away [lit. that will be taken.] Like dust that is picked up and goes up through the wind, like fine dust that is carried away.

Verse 16

there is not enough to burn on His altar.
and its beasts (the beasts] of the Lebanonthere is not enough for burnt offerings. Another explanation is: And the Lebanon etc. to expiate the iniquity of the heathens.

Verse 17

All the nations are as naught before Him In His eyes they are as naught, and are not regarded by Him.

Verse 18

Verse 19

melted Heb. נָסַךְ, an expression of melting (מַסֵּכָה).
the craftsman has melted The ironsmith has cast it from iron or from copper, and then the goldsmith plates it with plates of gold and covers it from above.
and chains Heb. וּרְתָקוֹת, and chains.

Verse 20

He who is accustomed to select תְּרוּמָה הַמְסֻכָּן. Or, if he comes to make it of wood, one who is accustomed to discern between a durable tree and other trees, chooses a tree that does not decay quickly.
He who is accustomed Heb. הַמְסֻכָּן. Comp. (Num. 22:30) "Have I been accustomed (הַהַסְכֵּן הִסְכַּנְתִּי)?"
to select Heb. תְּרוּמָה, separation, selection of the trees.

Verse 21

Do you not know...the foundations of the earth Who founded it, and you should have worshipped Him.

Verse 22

the circle Heb. גּוּג, an expression similar to (infra 44:13) "And with a compass (וּבַמְּחוּגָה)," a circle (compas in O.F.).
and whose inhabitants are to Him [lit. before Him] like grasshoppers.
like a curtain Heb. כַּדֹּק, a curtain, toile in French.

Verse 23

Verse 24

Even [as though] they were not planted They are even as though they were not planted.
even [as though] they were not sown And still more than this, that they shall be uprooted and plucked out, as if they were not sown. Sowing is less than planting.
their trunk is not rooted in the earth When they will be plucked out, the trunk will not take root in the ground that it will grow up anew. Every שֹׁרֶשׁ, root, in Scripture is accented on the first letter, and the 'reish' is vowelized with a 'pattah' [segol]. This one, however, is accented on the latter syllable and it is vowelized with a 'kamatz katan' [tzeireh] because it is a verb, present tense, [enracinant in French] being rooted.

Verse 25

Verse 26

who created these All the host that you will see on high.
because of His great might that He has, and that He is strong in power, no one of His host is missing, that He does not call by name.

Verse 27

Why should you say My people ([K'li Paz, mss.:] the people of) Jacob, and speak in exile.
My way has been hidden from the Lord He hid from before His eyes all that we served Him, and gave those who did not know Him, dominion over us.
and from my God, my judgment passes? He ignores the judgment of the good reward He should have paid our forefathers and us.

Verse 28

the Creator of the ends of the earth...there is no fathoming His understanding And One who has such strength and such wisdom—He knows the thoughts. Why does He delay your benefit, only to terminate the transgression and to expiate the sin through afflictions.

Verse 29

Who gives the tired strength And who will eventually renew strength for your tiredness.

Verse 30

Now youths shall become tired Heb. נְעָרִים. The might of your enemies who are devoid (מְנֻעָרִים) of commandments, shall become faint.

and young men shall stumble Those who are now mighty and strong, shall stumble, but you, who put your hope in the Lord shall gain new strength and power.

Verse 31

wings [The Hebrew אבר means] a wing.

Chapter 41

Verse 1

Be silent to Me in order to hear My words.
islands Heathens ([mss. Kli Paz:] nations).
shall renew [their] strength They shall adorn themselves and strengthen themselves with all their might perhaps they will succeed in their judgment by force.
they shall approach here, and then, when they approach, they shall speak.
to judgment let us draw near to reprove them to their faces.

Verse 2

Who aroused from the East one whom righteousness accompanied? Who aroused Abraham to bring him from Aram which is in the East and the righteousness that he would perform that was opposite his feet wherever he went.
He placed nations before him He, Who aroused him to leave his place to cause him to move, He placed before him four kings and their hosts.
He gave him dominion Heb. יִרְדֶּה, like יִרְדָּה.
He made his sword like dust [Jonathan paraphrases:] He cast slain ones before his sword like dust. He suffered his sword to take its toll of casualties as [numerous as] grains of dust, and his bow He suffered to take its toll of casualties who would fall like wind blown stubble.

Verse 3

He pursued them and passed on safely He traversed all his fords safely; he did not stumble when he pursued them.
a path upon which he had not come with his feet A road upon which he had not come previously with his feet. [The future tense of] יָבוֹא means that he was not accustomed to come.

Verse 4

Who worked and did for him all this? He Who called the generations from the beginning, to Adam, He did this also for Abraham.
I, the Lord, am first to perform wonders and to aid.
and with the last ones I am He Also with you, the last sons, I will be, and I will aid you.

Verse 5

The islands shall see [lit. saw.] The heathens shall see the mighty deeds that I will perform, and they shall fear.
they have approached and come One to another they will gather to war when they see the redemption.

Verse 6

Each one...his fellow etc. He shall say, "Strengthen yourself" for war, perhaps their gods will protect them [lit. stand up for them].

Verse 7

And the craftsman strengthened [i.e.,] the one who molds the idol.
the smith who plates it with gold.
the one who smoothes with the hammer The final stage, when he taps lightly to flatten out the work.
the one who wields the sledge hammer He is the one who commences on it when it is a block, and beats it with all his might.
he says of the cement, "It is good," Heb. דָּבָק. He alludes to those who seek suitable ground upon which to adhere iron plates.
דָּבָק is soudure in French, weld.
and he strengthened it The idol.
with nails that it should not move All of them will strengthen each other.

Verse 8

But you, Israel My servant and I am obliged to help you. The end of this sentence is (infra 10): "Do not fear." This appears to me to be the sequence of the section according to its simple meaning. But the Midrash Aggadah in Gen. Rabbah 44:7 expounds the entire section as alluding to Malchizedek and Abraham.
[5] Islands saw the war and feared. Shem [Malchizedek] feared Abraham, lest he say to him, You begot these wicked men in the world. And Abraham feared Shem, since he slew his sons, the people of Elam, who was descended from Shem.
islands Just as the islands of the sea are distinguished and recognized in the sea, so were Abraham and Shem distinguished in the world.
[6] Each one aided his fellow This one [Shem] aided this one [Abraham] with blessings, "Blessed be Abram" (Gen. 14:19), and this one [Abraham] aided this one [Shem] with gifts, "And he gave him tithe from everything" (ibid. verse 20).
[7] And the craftsman strengthened This is Shem, who was a blacksmith, to make nails and bars for the ark.
the smith This is Abraham, who purified (צוֹרֵף) the people, to bring them near to God [lit. to Heaven].
the sledge hammer This is Abraham, who smote (הָלַם) all these kings at one time.
He says of the cement Heb. דָּבָק. The nations said, It is good to cleave to this one's God [rather than to Nimrod's idols].
And he strengthened him Shem strengthened Abraham to cleave to the Holy One, blessed be He, and not to move.
[8] And you, Israel My servant Abraham, who was not descended from righteous men—I did all this for him, and you, Israel My servant, who belong to Me by dint of two forefathers.
the seed of Abraham, who loved Me who did not recognize Me because of the admonition and the teaching of his fathers, but out of love.

Verse 9

whom I grasped Heb. הֶחֱזַקְתִּיךָ. I took you for My share. Comp. (Ex. 4:4) "And he stretched out his hand and grasped (וַיֶּחֱזַק) it."
from the ends of the earth from the other nations.
and from its nobles from the greatest of them.
I called you by name for My share, "My firstborn son, Israel" (ibid. v. 22).

and I did not despise you like Esau, as it is said (Malachi 1:3), "And Esau I hated."

Verse 10

be not discouraged Heb. אַל תִּשְׁתָּע. Let your heart not melt like wax (שַׁעֲוָה). This is the rule: Every word whose first radical is 'shin,' when it is used in the reflexive present, past, or future, the 'tav' separates it and enters between the first two radicals. Comp. (infra 49:16) "And He was astounded (וַיִּשְׁתּוֹמֵם)"; (Micah 6:16) "For the statutes of Omri shall be observed (וְיִשְׁתַּמֵּר)"; (I Sam. 1: 14) "will you be drunk (תִּשְׁתַּכָּרִין)?"; (Job 30:16) "My soul is poured out (תִּשְׁתַּפֵּךְ)."

Verse 11

Verse 12

Verse 13

Verse 14

O worm of Jacob Heb. תּוֹלַעַת. The family of Jacob, which is weak like a worm, which has no strength except in its mouth. תּוֹלַעַת is vermener in O.F., [vermisseau in Modern French, a worm].
the number of Israel Heb. מָתֵי יִשְׂרָאֵל, the number of Israel.

Verse 15

a...grooved threshing sledge It is a heavy wooden implement made with many grooves, similar to the ironsmiths' tool known as 'lime' in French, a file, and they drag it over the straw of the ears of grain and it cuts them until they become fine straw.
new When it is new, before the points of its grooves are smoothed off, it cuts very much, but when it becomes old, the points of the grooves are smoothed off.
with sharp points Heb. פִּיפִיּוֹת. Those are the points of the grooves.
you shall thresh the mountains kings and princes.

Verse 16

You shall winnow them You shall scatter them, as with a pitchfork, to the wind.
and a wind shall carry them off by themselves to Gehinnom.

Verse 17

seek water The prophet prophesied concerning the end of days (Amos 8:11), "Not a famine for bread nor a thirst for water, but to hear the words of the Lord...They shall wander to seek the word of the Lord, but they shall not find it." And when His wrath subsides, He shall prepare for them bread and water and cause His Shechinah and His spirit to rest in the mouth of their prophets.
is parched Heb. נָשְׁתָּה. An expression similar to (supra 19:5) "And water from the sea shall dry up (וְנִשְׁתּוּ)." An expression similar to (Lam. 3:45)

“The destruction (הַשֹּׁאת) and the breach.” And all of them are an expression of destruction and dryness. Therefore, a ‘dagesh’ appears in the ‘tav,’ since it comes instead of two, for there is no שֹׁאת without a ‘tav,’ and he should have said for the feminine וְנָשְׁתָה, since for the masculine singular he says ונשתה and for the plural ונשתו.

Verse 18

rivers an understanding heart for Torah and prophecy.
a desert A place where there was no Torah wisdom.

Verse 19

I will give in the desert cedars, acacia trees all kinds of civilization.
Even in them will I give all kinds of wisdom, goodness, and peace.
firs and cypresses Names of trees that do not produce fruit, used for building.

Verse 20

Verse 21

Present your plea All the heathens ([mss. K’li Paz:] nations), come and contend and debate with My children.
your strong points Heb. עַצֻמוֹתֵיכֶם, Your sturdy and strong arguments. This is an expression of a dispute in Mishnaic Hebrew: “Two who were engaged in a legal dispute (מִתְעַצְּמִין),” in Tractate Sanhedrin (31b).

Verse 22

Let them present Let those who deny the Torah ([mss., K’li Paz:] the nations) present their prophets and their soothsayers.
and tell us what will happen in the future.
the first things that were before the Creation of the world, and concerning what was created and what they are. (Other editions: The incidents that have already begun, what will be their end.)
or the coming events in the future, let us hear, and we will see if there is any substance to them, that their words will come true.

Verse 23

Tell the signs coming later Heb. הָאוֹתִיוֹת לְאָחוֹר, the wonders coming at the end.
let us talk Heb. וְנִשְׁתָּעָה. Let us tell your words. (Gen. 24:66) “And he told (וַיְסַפֵּר),” the Targum renders וְאִשְׁתָּעִי.

Verse 24

Behold you are of naught and how will your words be fulfilled.
and your deed is one of shouting Heb. מֵאָפַע. You shout and raise your voice only to mislead the people with lies.
the abominable one Heb. תּוֹעֵבָה [lit. an abomination.] The abominable ones select you, and not the Holy One, blessed be He, or His servants or His ministers.

Verse 25

I have aroused from the north and he came I tell the future events. Behold I arouse Cyrus from the north to build the ruins of Jerusalem, and he came upon Babylon to destroy it.
from the rising of the sun he shall call in My name (Ezra 1:2) "All the kingdoms of the earth has the Lord God of the heavens given me." And it appears that Persia is northeast of Eretz Israel. Another explanation is: I aroused Nebuchadnezzar from the north to destroy My city, and he came, and I aroused Cyrus from the east, that he call in My name to build My city, for the kingdom of Persia is east of Eretz Israel, as it is stated (Dan. 8:4): "I saw the ram butting etc." [This verse in Daniel proves it. "I saw the ram butting to the west and to the north and to the south." We deduce that he came from the east.] Jonathan paraphrases: I brought speedily a king, strong as the north wind, and he will come as the sun comes out with its might from the east; I will strengthen him with My name.
and he shall come [upon] princes And he shall come upon the king of Babylon and upon his princes as he would come to trample upon mire, and as a potter tramples clay for earthenware vessels, so will he trample the princes.

Verse 26

Who of the prophets of Baal told, like me, a thing destined to come, and who told it from before, that when it comes we will say that he is just, that his prophecy is just?
Not one told But there is none among you who will foretell the future and that it will come true.
not one hears your statements Who will testify when the future comes, that so and so the prophet of the Baal prophesied this from before.

Verse 27

The first to Zion, behold, behold them The first king who will give heart to Zion, behold he is the one I mentio ned, and even though the redemption will not be completed through him, he will be the one to initiate it. (Ezra 1:3) "Whoever of you from all His people..."
behold them The elders of Israel will be ready, according to his statement, to go up from the exile and to begin.
and for Jerusalem I will give a herald in those days, [viz.] Haggai and Zechariah, who will encourage them to build it in the days of Darius III of Persia.

Verse 28

And I look and there is no man [lit. and I will see, in the future tense.] I always look at the prophets of Baal, and there is no man who tells of a future event.
and of these of all these destined to come, and none of them is a counselor who stood in God's counsel and will know them.
and I ask them that they reply with a word That they should reply with a word if I should ask them.

Verse 29

Behold them all,...naught You should know that, as for the prophets of those who deny the Torah ([mss.:] pagan prophets;) ([other mss.:] prophets of Baal), all their deeds are naught and of no substance.
their molten images Heb. נִסְכֵּיהֶם. Comp. (supra 40:19) "The graven image the craftsman melted (נָסַךְ)." Jonathan renders this section differently: [27] The first one to Zion etc. The words of consolation that the

prophets prophesied concerning Zion, from before, behold they have come. And according to the Targum, the entire section speaks of the King Messiah and of the last redemption, but I see that the prophecy that Isaiah prophesied concerning Cyrus is all in the same language as this section. Comp. (infra 45:13) "I aroused him with righteousness"; (Infra 46:11) "Calling from the east a bird of prey"; (infra 45:11) "The signs ask Me;" (infra 46:10) "Who tells from the beginning the end." All of this resembles the topic of this section.

Chapter 42

Verse 1

Behold My servant, I will support him Behold My servant Jacob is not like you, for I will support him.
My chosen one Israel is called 'My chosen one' ([mss.:] His chosen one) (Ps. 135:4) "For the Eternal chose Jacob for Himself." Scripture states also (infra 45:4): "For the sake of My servant Jacob and Israel My chosen one."
whom My soul desires; I have placed My spirit upon him to let his prophets know My secret, and his end will be that 'he shall promulgate justice to the nations,' as it is stated (supra 2:3): "And let Him teach us of His ways etc."

Verse 2

nor shall he raise [his voice] He shall not raise his voice. It will not be necessary to admonish and to prophesy to the nations, for they will come by themselves to learn from them [i.e., from Israel], as the matter is stated (Zech. 8:23): "Let us go with you, for we have heard that God is with you."

Verse 3

A breaking reed he shall not break Jonathan paraphrases: The meek, who are like a breaking reed, shall not break, and the poor, who are like a flickering candle, shall not be quenched.
and a flickering flaxen wick A wet flaxen wick, that is nearly extinguished. Their king will not rob the poor and will not break the poor and the weak.

Verse 4

Neither shall he weaken nor shall he be broken Heb. וְלֹא יָרוּץ, like לֹא יִרָצֵץ, he shall not be broken, "for the earth shall be full of knowledge of the Lord as water covers the seabed" (supra 11:9). And they shall obey them, as the matter is stated (Zeph. 3:9): "For then I will make the nations pure of speech etc." That is what follows: And for his instruction islands shall long. They shall all obey his instruction.

Verse 5

God the Lord The Master of justice and the Master of clemency.
the Creator of the heavens First like a sort of ball of warp thread, and afterward He stretched it out as it is stated in Tractate Hagigah (12a).
and what springs forth from it And He creates what springs forth from it.
Who gave a soul A soul of life.
to the people upon it To all of them equally.

and a spirit of sanctity.
to those who walk thereon To those who walk before Him.

Verse 6

I called you To Isaiah He says.
and I formed you Heb. וְאֶצָּרְךָ. When I formed you (כְּשֶׁיְצַרְתִּיךָ), this was My thought, that you return My people to My covenant and to enlighten them.
for a light to nations Every tribe is called a nation by itself, as the matter is stated (Gen. 35:11): "A nation and a congregation of nations."

Verse 7

To open blind eyes who do not see My might, to take heart to return to Me.
to bring prisoners out of a dungeon And because their eyes will be opened, the prisoners will come out of the dungeon. Another explanation: To inform them of the exile destined to befall them, out of which they will eventually come.

Verse 8

that is My Name This is explained as an expression of Lordship and power. I must show that I am the Master. Therefore, My glory I will not give to another, that the heathens shall rule over My people forever and say that the hand of their God is powerful.

Verse 9

The former things that I promised Abraham concerning the exile of Egypt (Gen. 15:14), "And also the nation etc."
behold they have come to pass I kept My promise, and now new things I tell My people, to promise them concerning a second exile.

Verse 10

His praise from the end of the earth Perforce, when they see My mighty deeds for Israel, all the heathens (nations [Parshandatha, K'li Paz]) will admit that I am God.
those who go down to the sea Those who embark in ships.
and those therein Those whose permanent residence is in the sea and not in the islands, but in the midst of the water, they spill earth, each one of them, enough for a house, and go from house to house by boat, like the city of Venice. [As in Warsaw ed. and Parshandatha.]

Verse 11

The desert and its cities shall raise [their voice] their voice in song. Kedar shall be inhabited with villages (Connected to "The desert...shall raise." The desert of Kedar, where they now dwell in tents, shall raise their voice and sing. It is like: And the villages with which Kedar is settled.) The desert of Kedar, where they now dwell in tents, will be permanent cities and villages.
rock dwellers The dead who will be resurrected. So did Jonathan render this.
from the mountain peaks they shall shout From the mountain peaks they shall raise their voices [from Jonathan].

Verse 12

Verse 13

Verse 14

I was silent from time immemorial Already for a long time I have been silent about the destruction of My Temple, and always...
I am still; I restrain Myself This is present tense. Until now My spirit has constrained Me, and from now, like a travailing woman will I cry.
I will be terrified Heb. אֶשֹּׁם, I will be terrified.
and destroy [them] together And I will long to destroy everyone together, all My adversaries.

Verse 15

I will destroy mountains and hills I will slay kings and rulers.
and all their grass All their followers.
I will dry out Heb. אוֹבִישׁ. This is an expression of drying, used in reference to wet things, e. g., grass and rivers.

Verse 16

And I will lead the blind Israel, who were heretofore blind from looking to Me, I will lead in the good way, upon which they did not know to walk.
I will do them Heb. עֲשִׂיתִם [lit. I did them], I will do. So is the language of prophecy, to speak of the future as if it was already done.

Verse 17

Verse 18

You deaf ones...and you blind ones He is referring to Israel.

Verse 19

Who is blind among you? There is no one but My servant; he is the most blind of all of you. And the most deaf among you is like My messenger whom I send to prophesy prophecies.
He who was blind is as the one who received his payment He who was blind among you has already received his chastisements, and he is as one who was paid all payments due him and has emerged cleansed.

Verse 20

There is much to see There are many sights before you, and you do not observe to look at My deeds and to return to Me.
to open the ears I am busy opening your ears through My prophets, but none of you listens to My words. This is a present tense.

Verse 21

The Lord desires to show you and to open your ears for His righteousness' sake; therefore, he magnifies and strengthens the Torah for you.

Verse 22

And it This people is despised and pillaged, and the end of the section is (infra v. 25) "And they laid not to heart" all of this to say, "Why did this befall me?" (v. 24) "Who subjected Jacob to plunder?"
all their youths are grieved Heb. הָפַח בַּחוּרִים, all their youths are grieved. (Addendum: Another explanation of הָפַח בַּחוּרִים כֻּלָּם They will put themselves into snares (פַּחֵי) of the earth and into pits. [The clause,] "And they are hidden in dungeons," proves that this is so.)
and no one says, "Return." Heb. הָשֵׁב, like הָשֵׁב [the imperative]. Therefore, it is not punctuated with a dagesh, but (Gen. 43:17) "That returned (הַשָּׁב) in our sacks," is punctuated with a 'dagesh.'

Verse 23

will hearken to pay attention to this, "Who subjected Jacob to plunder?"
for the future Who will hearken and hear something that will stand him in good stead at the end? Jonathan, too, renders: לְסוֹפָא, at the end, and likewise, every לְאָחוֹר in Scripture refers to something that is destined to be.

Verse 24

This, that we sinned against Him This is what caused the plunder and the spoiling, what we sinned against Him.
and they did not want Our forefathers did not want to go in His ways.

Verse 25

and it blazed upon them all around I brought retribution upon the heathens ([Ms.] nations) all around so that they see and learn their lesson, like the matter stated (Zeph. 3:6f.): "I cut off nations, their towers were desolate...I said, You shall but fear Me, you shall learn a lesson..." ([This appears in certain manuscripts and in printed editions. In Nach Lublin, the reading is:] So that Israel see and learn a lesson.)
and they did not know They actually did know, but they trod with their heels. They did not care to understand this and to repent of their wickedness.
and it burned among them After the retribution of the heathens ([ms.] nations) around, it burned upon them themselves.

Chapter 43

Verse 1

And now despite all this, so said the Lord, "...do not fear."

Verse 2

When you pass through water When you passed through the Reed Sea, I was with you.
and in rivers, they shall not overflow you You dwelt among the Egyptians and the heathens (peoples [: mss.]) numerous as the waters of a river, and they could not prevail against you to destroy you.
when you go amidst fire In the future, "For behold, a sun is coming, burning like an oven" (Malachi 3:19), for I will cause the sun to burn upon the wicked, "and the coming sun shall burn them." There, too, you shall not be burnt.

a flame which shall burn the heathens ([mss.:] the nations), as it is said (supra 33:12): “And the peoples shall be as the burnings of lime.” That too shall not burn amidst you.

Verse 3

I have given Egypt as your ransom And they were your ransom, for their firstborn died, and you, My firstborn son, although you were deserving of destruction, as it is said in Ezekiel (20:8): “And I thought to pour out My fury upon them...in the land of Egypt.”

Verse 4

and I give I am always accustomed to this.

Verse 5

Verse 6

I will say to the north wind, “Give the exiles who are in the north.” and to the south which is a strong wind, “Do not refrain from blowing strongly to bring My exiles.” Similarly (Song 4: 16), “Awaken, O north wind, and come, O south wind.” Since the north wind is weak, it needs strengthening. Therefore, it is written, “Awaken,” “Give.” But concerning the south wind which does not need straightening, it is written, “Come,” as it is, and so, “Do not refrain.”

Verse 7

Everyone that is called by My name, and whom I created for My glory All the righteous, who are called by My name and everyone who was made for My glory, I formed him, yea, I made him. fixed him with all that is necessary for him, and I prepared everything. That is to say, that although they experienced exile and trouble, I prepared for them all the necessities of their redemption.

Verse 8

To bring out a blind people Heb. הוֹצִיא, like לְהוֹצִיא to bring out of the exile those who were exiled because they became like blind; although they had eyes, they did not see.

Verse 9

Were all the nations gathered If all the nations (of the peoples [Lublin;]) (of the heathens [Warsaw]; absent in all mss. and in K’li Paz) would gather together, who of them and of their prophets would tell the future, or the like, quoting their pagan Gods, or the first events, that have already passed, would they let us know, saying “We foretold them before they came about”?
Let them present their witnesses who heard that they prophesied concerning them prior to their occurrence, and they shall be deemed just. But I have witnesses, for you are My witnesses that I told Abraham your forefather about the exiles, and they came about.

Verse 10

and My servant Jacob.

whom I chose. He, too, shall testify that I promised him when he went to Mesopotamia, and I kept My promise.
in order that you know I did all this in order that you put your heart to know Me.

Verse 11

Verse 12

I told of the exiles to Abraham.
and I saved to fulfill the word at the time [designated for its] end.
and I made heard to you the first events.
and there was no stranger among you In those days, when I did all these, there did not appear among all of you, among the heathens (the children of the nations [mss., K'li Paz]) a strange God, to show his greatness and his Godliness. ([Other manuscripts read:] And I made My Torah heard to you, and none among you estranged himself from accepting.)
and you are My witnesses that I opened seven heavens for you, and you saw no image.

Verse 13

Even before the day I am He Not only that day was I alone, but even before it became day I am He alone.
I do If I came to do, no one can retract.

Verse 14

Because of you, I sent [you] to Babylon Jonathan paraphrases: Because of your sins I exiled you to Babylon.
and I lowered them all with oars Heb. וְהוֹרַדְתִּי בָרִיחִים. Jonathan renders: And I lowered with oars (בְּמָשׁוֹטִין), all of them. מָשׁוֹט denotes the wood that guides the ship and straightens it out.
and Chaldees led you in the ships of their rejoicing. This may also be explained as regards the news of the redemption, as follows: Because of you, I sent I will send the kings of Media to Babylon, and I will lower the Chaldees in ships and oars into exile to the land of Media. And the Chaldees I will lower in ships which their rejoicing was [i.e., the Chaldees would be taken into captivity with the very boats in which they had previously rejoiced].

Verse 15

Verse 16

Who made a way in the sea in the Sea of Reeds, and there I drew the Egyptians out to pursue you, with chariots and horses, and an army and power, and all of them lay together dead on the seashore, not to rise.

Verse 17

they were quenched Jonathan renders: Like flax they dimmed, they were quenched.

Verse 18

Remember not the first events These miracles that I mention to you, that I performed in Egypt do not remember them from now on, for you shall be engaged in this redemption, to thank and to praise.
do not meditate Do not ponder about them; do not pay attention to them.

Verse 19

Verse 20

The beasts of the field shall honor Me The place that is desolate and a habitat of the beasts of the field, for the jackals and for the ostriches.
for I gave water in the desert i.e., in a desolate land I will place a settlement.

Verse 21

This people I formed for Myself so that they recite My praise.

Verse 22

But you did not call Me But you did not call Me in your turning after idolatry.
for you wearied of Me You quickly wearied of My worship.

Verse 23

You did not bring Me the lambs of your burnt offerings but to idolatry. neither did I overwork you Cause you to do much work with the meal offering; merely a handful would be offered to the Most High, and even that I did not ordain upon you to sacrifice as an obligation but as a free-will offering.

Verse 24

Neither did you purchase cane for Me with money for incense. You did not have to purchase it with money, for it was very common in your land. Said Rabbi Abba: Cinnamon grew in the Land of Israel, and goats and deer would eat of it. In Midrash Eichah (Proem X). ([Some manuscripts read:] Neither did you purchase cane for Me with money for incense, for you failed to offer to Me what you should have, and you were attracted to idolatry.) But you have burdened Me [lit. you have overworked Me.] You have caused Me to be an attendant to pagans, as Ezekiel envisioned (1:4): “And behold a tempest was coming from the north.” For the chariot of the Shechinah was returning from Babylon, where it had gone to conquer the whole world under the domination of Nebuchadnezzar, lest they say that He delivered His children into the hands of an inferior nation, as is found in Hagigah (13b).

Verse 25

I, yea I I am He Who erased them from time immemorial [lit. from then], and I erase them even now.
for My sake Neither in your merit nor in the merit of your forefathers.

Verse 26

Remind Me all the reward I owe you and your forefathers.

let us stand in judgment [lit. let us be judged together.] Let us come to judgment.

Verse 27

Your first father sinned by saying (Gen. 15:8), “How will I know...?”
and your intercessors transgressed against Me You have none among all the intercessors upon whose merit you rely, in whom I have not found transgression. Isaac loved My enemy [Esau].

Verse 28

And I profane the holy princes because of your iniquities.

Chapter 44

Verse 1

And now, hearken to return to My Torah, Jacob My servant.

Verse 2

Verse 3

As I will pour water on the thirsty Just as I pour water on the thirsty, so will I pour My spirit on your seed.

Verse 4

And they shall sprout among the grass among Esau (mss. and K’li Paz). [The Jewish nation will grow] through the proselytes who will join them. [The expression,] “among the grass” refers to Esau, for it is stated concerning Edom (supra 34:13): “And it shall be the habitat of jackals, an abode (וְעִיר) for ostriches.” (Editions reading, “Amalek,” are erroneous cf. reference.)

Verse 5

This one shall say, “I am the Lord’s.” These are the perfectly righteous.
and this one shall call himself by the name of Jacob. These are the children, the sons of the wicked.
and this one shall write [with] his hand, “To the Lord,” These are the repentant.
and adopt the name Israel These are the proselytes. So it was taught in Avoth d’Rabbi Nathan (36:1).

Verse 6

Verse 7

And who will call [that he is] like Me And who will call that he is like Me and tell and arrange for me all that transpired since I placed the ancient people and until now?
the ancient people All the creatures.

and the signs Marvelous things.
and those that will come And those destined to come, let them tell, as I do now, for the Temple has not yet been destroyed, and you have not been exiled, and neither has Cyrus been born, but I am reporting it to you.

Verse 8

and be not dismayed Heb. תֵּרָהּ. There is no similar word, and its interpretation according to its context is like תֵּחַתּ, be not dismayed from making My name known among the heathens (nations [K'li Paz and mss.]).
let you hear from Mount Sinai, and I told you there that there is no God besides Me.
and you are My witnesses that I opened for you seven heavens and showed you that there is no other, and you are My witnesses to this thing that there is no God besides Me.
and there is no rock I did not know Jonathan renders: And there is no strong one unless he is given strength by Me.
I did not know Heb. יְדַעְתִּי. An expression similar to (Exodus 33:17) "And I knew you by name (וָאֵדָעֲךָ)"; (Deut. 2:7) "He knew (יָדַע) your going"; (Hosea 13:5) "I knew you (יְדַעְתִּיךָ) in the desert."

Verse 9

and they are their witnesses The idols are witnesses of the shame of their worshipers, for we see that they neither see nor know, yet they were worshiping them.
so that they be ashamed Those who worship them.

Verse 10

molded Heb. נָסַךְ, an expression of pouring and a molten image (מַסֵּכָה). The 'nun' in the word is a radical sometimes omitted, e.g., the 'nun' of נשך, biting, and of נגף, plaguing.

Verse 11

Behold, all his colleagues of that fashioner and molder of graven images, who join him to worship his creation and his molten image, shall be ashamed.
and they are smiths those fashioners and molders, and they are of men, surely their creation is vanity.

Verse 12

The ironsmith a smith of iron.
an axe Heb. מַעֲצָד. That is one of the tools of the blacksmiths.
and he works the image. with coal Heb. פֶּחָם, charbon in French.
and with sledge hammers Heb. מַקָּבוֹת, marteau in French.
he fashions it Heb. יְצָרֵהוּ, an expression of fashioning.
and he made it with his strong arm; yea he is hungry etc. Even he, the fashioner, lacks strength and is weak, for if he becomes hungry he has no strength, or if he does not drink water, he becomes faint immediately.
Surely his product has no power to help.

Verse 13

The carpenter And if he comes to make it of wood, and he is a carpenter, the following is his method.

stretched out a line as is the custom of the carpenters, and according to the line, יְתָאֲרֵהוּ בַּשֶּׂרֶד, he straightens it with a saw, which they call doloire in French. he beautifies it Heb. יְתָאֲרֵהוּ, he beautifies it.
he fixes it with planes Heb. מַקְצֻעוֹת. He smoothes it with a plane and a blade. Jonathan renders מַקְצֻעוֹת as אִיזְמֵלְיָא, knives or blades.
and with a compass he rounds it Heb. יְתָאֲרֵהוּ, an expression similar to (Josh. 15:9): "And the border circled (וְתָאַר)." If he comes to make circular drawings, he draws around it with a compass, compas in French.
like the beauty of a man That is a woman, who is the beauty of her husband.

Verse 14

ilex and an oak kinds of non-fruit-producing trees.
and he reinforced it with forest trees He makes for it types of reinforcements, either for strength or for beauty, with types of trees, one different from the other in their appearance.
he planted a sapling When he finds a branch or a sapling that is fit for that, he plants it for that and the rain makes it grow.
a sapling Heb. אֹרֶן, a young sapling, ploncon in O.F.

Verse 15

And it was for man to ignite And part of that very tree was for man's necessities, [viz.] to ignite.
and he took from the trees. and he warmed his body opposite them.
he even heated an oven with them and baked bread.
he even made a God from what was left over.

Verse 16

Verse 17

Verse 18

Verse 19

And he does not give it thought [lit. and he does not return to his heart.] Half of it I burnt with fire.
and he has neither knowledge nor understanding [lit. and there is neither knowledge nor understanding] in him to say this.
to rotten wood Heb. לְבוּל עֵץ, to decay of wood.

Verse 20

[To] a provider [made] of ashes, a deceived heart has perverted him His heart, which was deceived, turned him aside to make for himself a provider of ashes. The image, half of which was burned and made into ashes, this fool says that it is his provider and patron. Another explanation: רוֹעֶה אֵפֶר is an expression of companionship. One who worships idols associates himself with the idol, which is ash.
and he shall not save [i.e.,] the misled one shall not save his soul, saying, "Is there not falsehood in my right hand?" and separate from it.

Verse 21

do not forget Me Do not forget My fear.

Verse 22

I erased your transgressions like a thick cloud in Egypt and in the desert. Now too, return to Me.

Verse 23

burst out An expression of opening the mouth.

Verse 24

and the One Who formed you from the womb From the time that (Gen. 25:22) "the children struggled within her," I was your help and I chose you.

Verse 25

Who stretched forth the heavens alone...Who frustrates the signs of imposters Since I stretched forth the heavens, I can, therefore, frustrate their signs.
imposters Heb. בַּדִּים. They are stargazers, who predict the future through signs of the heavens, and since many times they lie, they are called בַּדִּים, imposters, for I change the heavenly princes, and these who ask of them err, and since the astrologers of Babylon were stargazers, as Scripture states (infra 47:13), "Let them stand now, and let the gazers into the heavens save you." He, therefore, states that He will frustrate the signs of their imposters, for I am He Who frustrated the signs of the imposters of Egypt.

Verse 26

He fulfills the word of His servant Moses.
and the counsel of His messengers One angel said to Jacob (Gen. 32:27), "Israel shall be your name," and I fulfilled his words. Here too, I will fulfill the counsel of My prophets who say concerning Jerusalem, "It shall be settled."

Verse 27

Who says to the deep, "Be dry" Who says to Babylon, "Be dry."
and I will dry up your rivers Since it is situated on rivers, he compares the slaying of its population to the drying up of rivers.

Verse 28

My shepherd My king.

Chapter 45

Verse 1

to His anointed one Every title of greatness is called anointing. Comp. (Num. 18:8) "To you I have given them for greatness (לְמָשְׁחָה)." Our Sages, however, said: To the King Messiah, the Holy One, blessed be He, says, "I complain to you about Cyrus," as it is stated in Tractate Megillah 12a.

to flatten nations before him Heb. לְרַד, to spread out and to flatten nations before him. לְרַד is equivalent to לְרַדֵּד, to spread out.
and the loins of kings I will loosen This is an expression of weakness and breaking strength, for girding the loins constitutes arming with strength. Comp. (Job 38:3) "Gird up your loins like a mighty man"; (Jer. 1:17) "And you gird up your loins"; (Job 12:21) "And the belt of the mighty He loosens"; an expression of breaking strength.
to open...before him the portals of the gates of Babylon. Gates are the space of the opening of the gate; portals are those with which they open and lock the gate.

Verse 2

and I will straighten out crooked paths Heb. וַהֲדוּרִים אֲיַשֵּׁר. Jonathan renders: I will level the walls. Comp. (Shab. 77b) "the surrounding area (הדר הדרנא)," since the wall surrounds the city. The word may also be explained as: I will straighten out crooked paths before him.

Verse 3

Who calls [you] by your name You are not yet born, and I call you by the name Cyrus.

Verse 4

For the sake of My servant Jacob that you take him out of Babylonian exile.
yet you have not known Me You did not do My will, for I said, (infra v. 13) "He shall build My city," but he when he assumed the throne said, "Whoever among you is from all His people, may ascend." He gave them permission to go, but he cast off all the trouble from upon his neck.

Verse 5

Verse 6

Verse 7

Who forms light for the righteous.
and creates darkness for Babylon, and the same applies to "Who makes peace and creates evil."

Verse 8

Cause the heavens to drip Righteousness, mentioned in the verse, is the object of the dripping and the pouring. Make the heavens drip righteousness and the skies shall pour righteousness, i.e., from Me shall come the righteousness to benefit them from the heavens.
created it I created this thing.

Verse 9

Woe to him who contends with his Creator Isaiah prophesied concerning Habakkuk, who was destined to stand and complain about the length of Nebuchadnezzar's success (1:2): "How long, O Lord, have I entreated [You]?..." (v. 14) "And [why] have You made man like the fish of the

sea?” And the Holy One, blessed be He, said to Isaiah, Why does this one come to contend with Me? Does he think that I do not give thought to save My people? When the time lapses, “that the land will appease its sabbaths” (Lev. 26:34).
has no place [lit. has no hands,] has no place.

Verse 10

Woe to him who says to a father, “What do you beget?” He thinks that he has more pity on the son than his father. Another explanation is: Woe is the son who says to his father, “Why have you begotten?” He is analogous to the one who contends with his Creator.

Verse 11

Ask Me about the signs etc. Heb. תָּאוֹתִיוֹת. The ‘heh’ is voweled with a ‘kamatz.’ This indicates that it is not the interrogative, but this is its explanation: If you have come to ask Me, you and the prophets, ask Me about the signs of the heavens and the wonders that you see coming about on the earth; about them you may ask Me, what they are, but about My children and about the work of My hands, Israel, for whose sake I formed everything, shall you come to command Me and to complain before Me?
do you command Me? This is the interrogative. Must you command Me concerning My children? I have already created the salvation for them in the thought that has entered My mind [lit. has come before Me]. How so? I aroused him with righteousness. This is stated regarding Cyrus.

Verse 12

I made the earth and gave it to whoever pleased Me [lit. was straight in My eyes].

Verse 13

Verse 14

The toil of Egypt etc. I have informed how I will save My children from the hand of Babylon, for I have aroused Cyrus for that purpose with My righteousness. I further inform you of the salvation from Sennacherib that will take place in the days of Hezekiah. When he returns (supra 36:36) from marching upon Tirhaka, king of Cush, he will return to Jerusalem with all the valuable treasures of Cush, and Egypt, who will go to aid Cush, in his possession, and he will come with those spoils and fall in Jerusalem, and Hezekiah and his people will plunder everything. So is it delineated in Seder Olam (ch. 23) that it is stated concerning Sennacherib.
men of stature Tall people.
over to you Jerusalem.
they shall come over in chains For Sennacherib brought them there, with neck-irons fastened to them, and after his defeat, Hezekiah stood and released all those captives, who became converted to Judaism and recognized the kingdom of Heaven.
Only in you is God They will acknowledge that there is no God but the Lord alone. ([Mss. and K’li Paz read:] but to Israel.)

Verse 15

Indeed, You are a God Who conceals Himself And so they shall say to the Holy One, blessed be He, "Indeed, You have given us to understand (we understand [Mss. and K'li Paz]) that to collect the debts of Your people, You conceal yourself from showing Your victory. So to speak, You have not the ability, and when Your mercy is aroused, You are the God of Israel, the Savior." So it is explained in Mechilta (Ex. 14:4).

Verse 16

master painters Heb. חָרָשֵׁי צִיּוּרִים, the master painters of the idols, from among the pagans.

Verse 17

Verse 18

He did not create it for a waste but He formed it to be inhabited.

Verse 19

Not in secret did I speak When I gave the Torah, and I did not say for naught and in vain to the seed of Jacob, Seek Me, but to receive great reward.
I am the Lord Who speaks righteousness Since I commenced to speak to them concerning My righteousness, to inform them of the giving of their reward, afterwards I told them things that are right, My statutes and My laws, for before the giving of the Torah it was said to them, "And now, if you heed, etc., you shall be for Me a treasure...a kingdom of priests, etc." (Ex. 19:5f.).

Verse 20

approach Heb. הִתְנַגְּשׁוּ, an expression of approaching (הַגָּשָׁה) and the 'nun' is attached to it, as one says "they were struck (הִתְנַגְּפוּ)"; "they will be struck (יִתְנַגְּפוּ)."
you survivors of the nations who survived the sword of Nebuchadnezzar.
who carry their graven wooden image...do not know to understand knowledge.

Verse 21

who announced this from before Who of your idols is it that announced from before that your God brought salvation, each one to its worshipers? Is it not I, the Lord, and there are no other For I announce what I am destined to do for My people, and I fulfill My words.

Verse 22

Turn to Me and abandon your graven images, all the ends of the earth, and, thereby, you shall be saved.

Verse 23

By Myself I swore and righteousness emanated from My mouth to accept all those who return to Me. I spoke a word, and it will not be retracted. What is the righteousness that emanated from My mouth? That to Me shall every knee kneel, and I will accept them, as the matter is stated (Zeph.

3: 9): “For then will I change for the people a pure language, to call all of them in the name of the Lord...”

Verse 24

But to me did He say by the Lord Heb. אֵלַי אָמַר בַּה' אַךְ [lit. but by the Lord to me He said]. This verse is inverted, and thus is its interpretation: But to me did He say by the Lord righteousness and strength. Although all the nations shall prostrate themselves before Him [correct reading according to Warsaw edition, K’li Paz, and mss.], but to me alone, the congregation of Israel, has been promised by the Lord righteousness and strength, and other nations shall not be included in my glory.
to Him shall come and be ashamed etc. All who were incensed against the Holy One, blessed be He, shall come to Him to regret what they did in their lifetimes and be ashamed.
all who are incensed Heb. כֹּל הַנֶּחֱרִים בּוֹ, all who are incensed.

Verse 25

Through the Lord...find righteousness and boast Through the promise of the support of His love they shall find righteousness and boast of His strength.
boast Heb. וְיִתְהַלָּלוּ, porvantir in O.F.

Chapter 46

Verse 1

Bel squats; Nebo soils himself The deities of Babylon squatted and soiled themselves. This is an expression of ridicule of the idols, like one who suffers from diarrhea and does not manage to sit down on the seat in the privy before he discharges with a splash.
Bel squats; Nebo soils himself Heb. בֵּל קֹרֵס נְבוֹ כָּרַע. Akropid sei Bel; konkiad sei Nebo. Bel squats; Nebo soils himself. So I heard in the name of Rabbenu Gershom, the Light of the Diaspora.
their idols were The images of the forms of Bel and Nebo were to the beasts and the cattle, compared to the beasts and the cattle, which soil and dirty themselves with their droppings.
what you carry is made a load, a burden The feces in their bowels are heavy to bear like a burden for a weary man. Therefore, they soiled themselves and squatted together, the soiling with the squatting.

Verse 2

they could not deliver the burden to discharge the feces in their bowels as others discharge, in the normal manner.
deliver Heb. מַלֵּט, an expression of discharging from an embedded place. Comp. (supra 34:15) “There, the owl has made its nest, and she has laid eggs (וְתָמְלֵט),” he has discharged her egg. Comp. also (infra 66:7) “And she has been delivered (וְהֻמְלְטָה) of a male child.” Jonathan, however, did not render these verses in this manner.

Verse 3

who are borne from birth Since you were born in the house of Laban the Aramean, I bore you on My arms, for since then, adversaries stand up against you in every generation and not like the idolaters (other nations

[K'li Paz and mss.]) who are laden and carry their Gods, as is mentioned above, but you are laden and borne in My arms.

Verse 4

And until old age that you have aged and your strength is depleted, that you have no merit, I am the same with My mercy and with My trait of goodness to save you and to bear you and to carry you and deliver you. Since he says regarding their deity, that it is carried and also that it cannot deliver its burden, he says, "But I bear others, and I will deliver My burden."

Verse 5

and compare Me Heb. וְתַמְשִׁלֵנִי. Comp. (Job 30:19) "And I have become like (וָאֶתְמַשֵּׁל) dust and ashes." An expression of comparison.
that we may be alike That I and he be alike, one to the other.

Verse 6

Those who let gold run from the purse Heb. הַזָּלִים, an expression of (Ps. 146:18) "Water runs (יִזְלוּ)."
with the balance Heb. קָנֶה, the bar of a scale, called flael in O.F.

Verse 7

Verse 8

Remember this what I wish to say.
and strengthen yourselves Heb. וְהִתְאַשָּׁשׁוּ. Comp. (supra 16: 7) "For the walls (לָאֲשִׁישֵׁי) of Kir-hareseth."
take to heart, you transgressors And what do I say to you to remember and to take to heart?

Verse 9

Remember the first things of old that you have seen that I am God and there is no other; I am God and there is none like Me.

Verse 10

[I] tell the end from the beginning The Egyptian exile and its redemption I announced in the Covenant between the Segments, before they came about.

Verse 11

[I] call from the east a swift bird Heb. עַיִט. From the land of Aram, which is in the east, I called Abraham to Me to take counsel with Me. עַיִט Comp. (Dan. 2:14) "Answered with counsel (עֵיטָא) and discretion"; (ibid. 6:8) "All the presidents of the kingdom have taken counsel (אִתְיָעֲטוּ)."
Alternatively, it can be interpreted as an expression of a bird. I called him to hasten after Me like a bird that flies and wanders from its place.
from a distant land I called My man of counsel, and with him I took counsel between the parts concerning the four exiles, as it is explained in Gen. Rabbah (44:17) "And behold, a fear, great darkness was falling upon him." ["Fear" refers to Babylon... "Darkness" refers to Media, who darkened the eyes of Israel with fasting. "Great" refers to Greece... "Was falling upon him" refers to Edom..., etc.]

yea I spoke with him concerning the exiles and their redemption; I will also bring it.

Verse 12

stout-hearted You who have strengthened your heart among the heathens (the nations [Parshandatha, K'li Paz]) and have clung to Me.
that are far from righteousness For it has been a long time for you, and I have not demonstrated to you My righteousness to redeem you.

Verse 13

I have brought near My righteousness from now on, and it will not be far off.

Chapter 47

Verse 1

without a throne Without a kingdom.
for no longer [lit. for you shall not continue,] that they call you tender and delicate.

Verse 2

Take millstones This is hard labor, i.e., subordinate yourself from now on, to the kings of Persia and Media. Alternatively: And grind flour for supplies on the road of your exile.
bare your covered parts Your arms and your legs, parts veiled, tied, and covered.
uncover the paths Heb. שׁוֹבֵל יְשָׁפִי. Uncover the paths of the water that is upon them, for that way you shall go out into exile, or bare your leg and cross rivers.

Verse 3

I will not entreat any man I will ask no man to take My revenge.

Verse 4

Our redeemer, the Lord of Hosts is His name The prophet states: All this the Lord of Hosts does, to redeem us from there.

Verse 5

Verse 6

on the aged you made your yoke very heavy On the aged, who were unable to bear hard work, you made heavy your yoke.

Verse 7

And you said to yourself, "I will forever be a mistress, and no retribution shall come upon me," and this thing enticed you until you did not take to heart these blows that would come upon you, and you did not remember the end of your evil that you have done.

Verse 8

delicate one Heb. עֲדִינָה. Jonathan renders: מְפַנְקְתָּא, delicate.
and there is none besides me Heb. וְאַפְסִי. And there is none outside of me. Like אֵין זוּלָתִי.

Verse 9

these two that you said that you would not sit as a widow and you would not know bereavement, shall suddenly come upon you.
bereavement of your inhabitants.
and widowhood of your king. Any burial of children or exile of the people of a land is called bereavement.
in their full measure All of them, complete in their decree, the bereavement and the widowhood.
your charms Heb. חֲבָרֶיךָ. An expression of sorcery. Comp. (Deut. 18:11) "And a charmer (וְחֹבֵר חָבֶר)."

Verse 10

your wisdom and your knowledge Your wisdom and the evil of your heart that perverted you. They turned your heart to be perverted, envesede in O.F. It perverted you from the way of other people (other daughters [mss. and K'li Paz]).

Verse 11

you shall not know how to remove it by prayer Heb. לֹא תֵדְעִי שַׁחֲרָהּ. You shall not know to pray about it (Jonathan). Whom will you beseech to extricate you therefrom?
to rid yourself of it Heb. כַּפָּרָהּ, to wipe it away and to remove it, and this is every expression of atonement (כַּפָּרָה). It is an expression of wiping and taking away.

Verse 12

Stand now Strengthen yourself now.
perhaps you will gain strength Heb. תַּעֲרוֹצִי. Jonathan renders: Perhaps you will be able to become strong.

Verse 13

astrologers Heb. הֹבְרֵי שָׁמַיִם. Jonathan renders it like 'the gazers of the heavens,' who gaze at the constellations of the heavens. He compares it to (Song 6:10) "Clear (בָּרָה) as the sun," and to (Job 33: 3) "Spoke a clear (בָּרוּר) word." And so did Menahem associate it with them (Machbereth Menahem p. 47f.); those who clarify the orbit of the constellations, and he interpreted it thus because the diviners are unable to determine the seconds of the day and the night until the heaven is perfectly clear to them. Micah, too, said in prophecy (3:6), "It has become too dark for you to divine." This teaches us that on a dark day the stars are sealed, and they cannot divine (ibid. p. 13).
the monthly prognosticators of what will come upon you For when the moon is in its first phase [lit. renewed], they see at the time of its 'birth' part of what is destined to come, but they do not know it clearly. Therefore, it is stated, "of what." Similarly, he says elsewhere (supra 8:19): "who chirp and mutter," like these birds who chirp and mutter and do not know why.

Verse 14

Behold they were Your stargazers were like stubble.
there is no coal by which to warm oneself They have no remnant, like stubble, the fire of which does not leave over coals by whose fire one can warm himself.

Verse 15

each one strayed to his side each one to his way, to the side of his face [i.e., each one wandered away in the direction he was facing].

Chapter 48

Verse 1

Hearken to this The two tribes destined to go in exile to Babylon.
O house of Jacob, who are called by the name of Israel That is the tribe of Benjamin, who are not called by the tribe of Judah, but by the general name of the tribes of Israel.
and who emanated from the waters of Judah And the tribe of Judah who emanated and ran from the waters of Judah's pail, as Scripture states (Num. 24: 7): "Water shall run out of his pails."
neither in truth As Jeremiah said, (5:2) "And if they say, 'As the Lord lives,' surely they swear falsely," i.e., you were unworthy of being redeemed, but since they were called [as being] from the Holy City, and that caused them not to be exiled with the ten tribes in the time of Sennacherib, to Halah and Habor, for they have no redemption.

Verse 2

and they leaned on the God of Israel in the days of Hezekiah, about whom it is written (2 Kings 18:5): "He trusted in the Lord God of Israel." That caused them not to be exiled except in the days of Nebuchadnezzar, who exiled them to Babylon, and they had a redemption through Cyrus.

Verse 3

The first things that passed, [viz.] the redemption from Egypt and Hezekiah's salvation from the hand of Sennacherib.
I told from then When they had not yet come about, and suddenly I did it.
and they came to pass as I told before through My prophets.

Verse 4

Because of My knowledge that you are obstinate. Heb. מֵדַעְתִּי. Because I knew you, that you are obstinate, and if the miracle would come and I had not told of it before, you would say, "My idol performed them, and they were not from the Holy One, blessed be He." Therefore, I told you from then; when it had not yet come to pass etc. מֵדַעְתִּי [although usually translated 'from My knowledge,' in this case,] ; the 'mem' denotes the giving of a reason, like 'Because I knew.' A similar form [is found in Deut. 7:8:], "For, because of the Lord's love (מֵאַהֲבַת) for you, and because of His observing (וּמִשָּׁמְרוֹ) the oath."

Verse 5

Verse 6

You have heard, see all of it You have heard the first ones that I told; see that all of them have come about.
and you, will you not tell and testify for Me that nothing failed?
I let you hear new things from now Now I come back and let you hear new things that are new to you, but to Me they are revealed from time immemorial.
and hidden things and things guarded in My treasure houses, and you did not know them.

Verse 7

Now they have been created and not from then are they.
and before the day that they take place I let you hear of them.
and you did not hear them until this day. The words, "and before the day," refer back to "I let you hear," as stated above.

Verse 8

Neither did you hearken Jonathan renders: Neither did you hearken to the words of the prophets, neither did you accept the teaching of the Torah, nor did you bend your ear to the words of the blessings and the curses of My covenant that I established with you at Horeb.
for I knew that you would deal treacherously When I came down to save you from the hands of the Egyptians, it was revealed to Me that you would eventually deal treacherously. Nevertheless, I kept the oath of the Patriarchs. This is what is stated (Ex. 3:7): "I saw the affliction of My people." [The Hebrew expression for "I saw," is רָאֹה רָאִיתִי, a double verb form, which denotes] two seeings. I see that they will eventually deal treacherously, but, nevertheless, I saw the affliction of My people. Rabbi Tanhuma expounded it in this manner.
and...transgressor from the womb Since you were in Egypt, as it is related in Ezekiel (20:5): "And I made Myself known in the land of Egypt, etc. (v. 7) and I said to them, [Cast away, each man the abominations of his eyes, and do not contaminate yourselves with the idols of Egypt]."

Verse 9

I defer My anger Heb. (אַאֲרִיךְ אַפִּי). Despite the future form, it is an expression of the present.
and My praise is that I restrain My wrath Heb. אֶחֱטָם. And this is My praise, that I restrain My wrath for you. אֶחֱטָם is an expression of חֹטֶם, a nose. I will close My nose not to allow the smoke of My nostrils to go out and not to be angry with you, for, when one is angry, smoke comes out of his nostrils, as Scripture states (Ps. 18:9): "Smoke rose in His nose." Likewise, every expression of 'kindling of anger' (חֲרוֹן אַף) is an expression of the heating of the nose, (Job. 42:7) "My anger was kindled (חָרָה אַפִּי)." Comp. also (ibid. 30:30) "And my bones were burnt (חָרָה) from heat." My nose was heated (נֶחֱר) from much heat."

Verse 10

but not as silver [lit. but not with silver.] Not with the fire of Gehinnom, as silver is refined through fire.
I have chosen for you Heb. בְּחַרְתִּיךָ. I have chosen for you the crucible of poverty as opposed to the crucible of fire. A crucible (כּוּר) is a vessel in which they melt silver and gold.

Verse 11

For My sake For the sake of My holy name.
for how shall it be profaned How shall My name be profaned when I utterly destroy you?
And My honor I will not give to another That your enemies shall say that their God is powerful.

Verse 12

Hearken to Me, O Jacob The name that your father called you.
and Israel, who was called by Me You were called Israel by Me (Gen. 32:29). Jonathan renders: Israel, My summoned one.

Verse 13

Verse 14

The Lord loves him He who will perform the will of the Holy One, blessed be He, upon Babylon.
and [show] His arm He will show in the land of the Chaldees, and concerning Cyrus he states this.

Verse 15

I redeemed Israel from Egypt, and I will redeem all Israel from the last exile and from the four corners of the earth.
I even called him [i.e., I called] Cyrus. Others say: The Lord loves Israel. I even called him, [i.e.,] Abraham. This calling is an expression of exaltation, to be My called one. Comp. (Num. 1:16), "These are the called ones of the congregation."

Verse 16

from the time it was, there was I [Jonathan paraphrases:] From the time the nations ceased fearing Me, there I brought Abraham your father near to My service.
and now, the Lord God has sent me, and His spirit [Jonathan paraphrases:] Said the prophet, "And now, the Lord God has sent me, and His word." This is an intermingling of words. The one who said this did not say that [i.e., the first part of the verse was said by God, and the second part by the prophet]. And the Aggadic Midrash of Rabbi Tanhuma (Yithro 21) explains: Hearken to this—This alludes to Moses' Torah, referred to as "This is the Torah." In the beginning, I did not speak in secretat Sinai. And the prophet says, "From the time that thing was that, He says, I was there." And we learned from here that all the prophets stood at Sinai. And now He sent me to prophesy to them. Even in this version there is an intermingling of words. "In the beginning I did not speak in secret," was said by the Shechinah. "From the time it was, there was I," was said by the prophet. It is possible to interpret it so that there should not be intermingling of words [as follows:] Draw near to me, hearken to this what I prophesy to you regarding the downfall of Babylon and your redemption. In the beginning I did not speak that in secret. From the time it was, that the Holy One, blessed be He, decreed to bring it, there I was. This teaches that from the time of the decree, the Holy One, blessed be He, appoints the prophet who is destined to prophesy regarding the matter in the council of the heavenly household, although it has not yet been created.

Verse 17

Verse 18

Verse 19

like its innards of the sea, like the fish of the sea for multitude.

Verse 20

Verse 21

Verse 22

for the wicked For Nebuchadnezzar and his seed.

Chapter 49

Verse 1

called me from the womb When I was still in the womb, the thought came before Him that my name should be Isaiah (יְשַׁעְיָהוּ) to prophesy salvations (יְשׁוּעוֹת) and consolations.

Verse 2

And He made my mouth like a sharp sword to castigate the wicked and to prophesy retribution upon them.
He concealed me in the shadow of His hand that they be unable to harm me.
into a polished arrow Heb. בָּרוּר, [lit. clear,] polished, kler in O.F.
in His quiver A receptacle used as a case for arrows, called koujjbre in O.F.

Verse 3

Verse 4

And I said, I toiled in vain when I saw that I admonish them and they do not obey.
Yet surely my right is with the Lord He knows that it is not from me but from them [i.e., He knows that their failure to obey is not due to my laziness, but to their obstinacy].

Verse 5

shall be gathered to Him To Him they shall return in repentance.

Verse 6

And He said, “It is too light for you to be, etc.” In My eyes, it is too small a gift that you should have this alone, that you be My servant to establish Jacob and to bring back to Me the besieged of Israel, and behold I add more to you, “And I will make you a light for the nations,” to prophesy concerning the downfall of Babylon, which will be a joy for the whole world.
and the besieged of Israel Heb. וּנְצוּרֵי. Comp. (Prov. 7:10) “With a heart surrounded by evil thoughts (וּנְצֻרַת),” that their heart is surrounded by the inclination of sinful thoughts, like a city besieged by a bulwark of those who besiege it.

Verse 7

about him who is despised of men Heb. לִבְזֹה נֶפֶשׁ, a despised soul, about Israel, who are despised.
about him whom the nation abhors About him whom the nation abhors, and he is a slave to those who rule over him.
Kings shall see him and rise.
Who is faithful to keep His promise that He promised Abraham concerning the kingdoms, as the matter is stated (Gen. 15:17): “And behold a smoking stove, etc.”
the Holy One of Israel is He, and He chose you.

Verse 8

In a time of favor In the time of prayer, when you seek My favor and appease Me.
and on a day of salvation When you need salvation.
and I will watch you Heb. וְאֶצָּרְךָ, and I will watch you.
for a people of a covenant to be a people of a covenant to Me.
to establish a land The land of Israel, chosen by Me from all lands.

Verse 9

To say to the prisoners, “Go out!” At the time I will say to the prisoners of the exile, “Go out!”
rivers Jonathan renders: נַגְדִּין, streams of water.

Verse 10

heat Heb. שָׁרָב, heat.

Verse 11

And I will make all My mountains into a road In contrast to what he said concerning the days of its ruin (supra 33:8) “The wayfarer has stopped,” now the wayfarers shall return and go therein.
and My highways shall be raised In contrast to what he said (ibid.): “Highways have become desolate,” deteriorated with no one to repair them, now My highways shall be raised, they shall repair the deterioration of the roads and raise them as is customary, with smooth pebbles and earth.

Verse 12

from the land of Sinim [Jonathan renders:] from the southland.

Verse 13

for the Lord has consoled His people.

Verse 14

And Zion said She thought that I had forgotten her.

Verse 15

Shall a woman forget her sucking child Heb. עוּלָהּ, similar to עוֹלָל.
from having mercy on the child of her womb Heb. מֵרַחֵם בֶּן-בִּטְנָהּ.
These too shall forget Even if these forget, I will not forget you.

Verse 16

Behold on [My] hands Heb. עַל-כַּפַּיִם [lit. on hands]. I see you as though you are engraved on My hands, to see you and always to remember you. Another explanation is: עַל-כַּפַּיִם "from upon the clouds of glory." Comp. (Job 36:32) "On the clouds (כַּפַּיִם) He covered the rain."

Verse 17

Your sons have hastened to return.

Verse 18

Verse 19

you shall be crowded by the inhabitants You shall be crowded by the multitude of inhabitants that shall come into your midst. The place shall be too narrow for them to build houses for themselves.

Verse 20

Your children of whom you were bereaved [lit. the children of your bereavements.] The children of whom you were bereaved.
move over for me [lit. approach for me.] Draw closer to another side for me, and I will dwell.

Verse 21

and solitary solede in O.F.
rejected Rejected by everyone. All say about me, "Turn away from her."

Verse 22

My hand...My standard A signal to bring the exiles.
a standard Perka in O.F., [perche in modern French,] a pole. Comp. (supra 30:17) "And like a flagpole (וְכַנֵּס) on a hill." It is a signal for gathering, and they place a cloth [a flag] on the end of it.
in their armpits Ajjsela [aisela] in O.F., [aisselle in modern French]. Comp. Ezra (Neh. 5:13): "Also I shook out my armpit (חָצְנִי)."

Verse 23

Verse 24

Shall prey be taken from a mighty warrior You think that it is impossible to take from Esau those captured from Jacob the righteous one.

Verse 25

and with your contender Heb. וְרִיבֵךְ. And with your contender I will contend.

Verse 26

And those who taunt you I will feed their flesh to the beasts of the field. The word מוֹנַיִךְ is an expression akin to (Lev. 25:14) "You shall not taunt (אַל תּוֹנוּ)." This denotes taunting with words, those who anger you with their revilings.
and as with sweet wine Heb. וְכֶעָסִיס. The sweetness of wine.
they shall become drunk [from] their blood So shall those accustomed to drink blood become drunk from their blood. Now who are they? These are the fowl of the heavens. So did Jonathan render this.

Chapter 50

Verse 1

Verse 2

Why have I come to draw near to you, and none of you turns to Me?

Verse 3

I clothe the heavens The host of the heavens, the princes of the heathens (nations [Mss. and K'li Paz]), when I come to mete out retribution upon the nations.

Verse 4

gave me a tongue for teaching Isaiah was saying, The Lord sent me and gave me a tongue fit to teach, in order to know to establish a time for the faint and thirsty to hear the words of the Holy One, blessed be He.
to establish times Heb. לָעוּת. Menahem classified it in the group of (Ps. 119:126) "It is time (עֵת) to do for the Lord." To establish times for them.
He awakens my ear He awakens my ear with His Holy Spirit.
to hear according to the teachings According to the custom of the teachings, the truth and that which is proper.

Verse 5

opened my ear and let me hear (supra 6:8), "Whom shall I send?" I sent Amos, and they called him 'pesilus.' I sent Micah, etc., as is stated in Pesikta of 'Nachamu nachamu.'
and I did not rebel going on His mission, neither did I turn away backwards, but I said, "Here I am; send me" (ibid.).

Verse 6

I gave my back to smiters He said to me, Isaiah, My children are obstinate; My children are bothersome. [You may go] on the condition that you do not become angry with them. I said to Him, On that condition.

Verse 7

But the Lord God helps me if they rise up against me.

Verse 8

He Who vindicates me is near The Holy One, blessed be He, is near to me to vindicate me in judgment.

Verse 9

a moth Heb. שָׁ, the worm of the clothing.

Verse 10

to the voice of His servant To the voice of the prophets.
who went in darkness Even if trouble comes upon him, let him trust in the name of the Lord, for He shall save him.

Verse 11

Behold all of you who do not hearken to the voice of His prophets.
who kindle fire of His wrath upon yourselves.
and give power to flames Who strengthen the flames; they are sparks and burning coals that are cast up with a slingshot. It has a cognate in the Aramaic tongue, זִיקוּקִין דְּנוּר, flames of fire (Ber. 58b), so many slingers (זִיקָאֵי) are assigned to us (Baba Mezia 94a) [frondeles in O.F., sling].
go in the flame of your fire According to your way, you will be punished.
from My hand shall this retribution come to you.

Chapter 51

Verse 1

look at the rock whence you were hewn from it.
and at the hole of the pit Heb. מַקֶּבֶת. With which they penetrate (נוֹקְבִין) and hew the pits. you were dug with which you were dug.
you were dug Heb. נֻקַּרְתֶּם, an expression similar to (Ex. 33.22) "The cleft (נִקְרַת) of the rock"; (Prov. 30:17) "The ravens of the brook shall pick it (יְקָרוּהָ)." And who is the rock? He is Abraham your forefather. And who is the hole? She is Sarah who bore you. [תְּחוֹלֶלְכֶם means] 'who bore you,' an expression similar to (infra 66: 8) "For Zion experienced pangs (חָלָה) and also bore."

Verse 2

who bore you Heb. תְּחוֹלֶלְכֶם [lit. shall bear you.]
for when he was but one I called him For he was one single person in the land of Canaan where I exiled him from his land and from his birthplace. I called him, meaning that I raised him and exalted him. An expression [similar to] (Num. 1:16) "Those called of (קְרִיאֵי) the congregation." And just as he was a single person and I exalted him, so will I exalt you, who are singled out to Me.

Verse 3

and its wasteland Heb. וְעַרְבָתָהּ. This too is an expression of a desert. Comp. (Jer. 2:6) "In a wasteland (עֲרָבָה) and a land of pits," but the wasteland once had a settlement and it was destroyed.
thanksgiving A voice of thanks.

Verse 4

When Torah shall emanate from Me The words of the prophets are Torah, and the judgments shall eventually mean tranquility and rest for the peoples for whom I will turn a pure language to serve Me.
I will give [them] rest Heb. אַרְגִּיעַ, I will give them rest.

Verse 5

shall chasten Heb. יִשְׁפּוֹט, chasten, justize in O.F.

Verse 6

the heavens shall vanish like smoke The princes of the hosts of the heathens who are in heaven.
shall vanish Heb. נִמְלָחוּ, shall rot away. Comp. (Jer. 38:12) "Rags and decayed clothing (בְּלוֹאֵי הַסְּחָבוֹת)," a decayed garment. Another explanation of נִמְלָחוּ is: shall be stirred. This is an expression similar to "the sailors of (מַלָּחֵי) the sea," who stir the water with the oars that guide the ship. Comp. also (Ex. 30:35) "Stirred (מְמֻלָּח), pure, and holy."
and the earth the rulers of the earth.
and its inhabitants the rest of the people.
and My salvation for My people shall be forever. Another explanation is: [It refers] actually [to] the heavens and the earth, and this is its explanation: Raise your eyes and look at the heaven and at the earth, and see how strong and sturdy they are, yet they shall rot away, but My righteousness and My salvation shall be forever. Hence, My righteousness is sturdier and stronger than they.

Verse 7

Verse 8

the moth...the worm They are species of worms.

Verse 9

Awaken, awaken This is the prophet's prayer.
Rahab [lit. pride.] Egypt, about whom it is written (supra 30:7): "They are haughty (רָהַב), idlers."
slew Heb. מְחוֹלֶלֶת, an expression of slaying, related to חָלָל.
the sea monster Pharaoh.

Verse 10

Verse 11

And the redeemed of the Lord shall return This is an expression of prayer, and it is connected to "Awaken, awaken."

Verse 12

who are you the daughter of the righteous like you and full of merits, why should you fear man, whose end is to die?

Verse 13

And you forgot the Lord your Maker and you did not rely on Him.
the oppressor The rulers of the heathens (the nations of the world [Parshandatha, K'li Paz]) who subjugate you.
when he prepared Prepared himself.
Now where is the wrath of the oppressor Tomorrow comes and he is not here.

Verse 14

What must be poured out hastened to be opened Heb. מְהַר צֹעֶה לְהִפָּתֵחַ. Even if his stools are hard, and he must be opened by walking in order to move the bowels in order that he not die by destruction, and once he hastens to open up, he requires much food, for, if his bread is lacking, even he will die.
צֹעֶה An expression of a thing prepared to be poured, as he says concerning Moab, whom the prophet compared to wine (Jer. 48:11): "Who rests on his dregs and was not poured from vessel to vessel." And he says there (v. 12), "And I will send pourers (צֹעִים) upon him and they shall pour him out (וְצֹעֻהוּ), and they shall empty his vessels." [This is an illustration of the weakness of man. Consequently, there is no need to fear him.] Another explanation is: מְהַר צֹעֶה That enemy who oppresses you, who is now with girded loins, girded with strength, shall hasten to be opened up and to become weak.
צֹעֶה Girded. Comp. (infra 63:1) "Girded (צֹעֶה) with the greatness of His strength."
and he shall not die i.e., the one delivered into his hand [shall not die] of destruction. But the first interpretation is a Midrash Aggadah in Pesikta Rabbathi (34:5).

Verse 15

Who wrinkles the sea Heb. רֹגַע, an expression similar to (Job 7:5) "My skin was wrinkled (רָגַע)." Froncir in O.F. [froncer in Modern French, to wrinkle, gather, pucker].

Verse 16

to plant the heavens to preserve the people about whom it was said that they shall be as many as the stars of the heavens [from Jonathan].
and to found the earth And to found the congregation about whom it is said that they shall be as many as the dust of the earth [from Jonathan].

Verse 17

dregs Heb. קֻבַּעַת. Jonathan renders: פַּיְלֵי, which is the name of a cup [phiala in Latin]. But it appears to me that קֻבַּעַת, these are the dregs fixed (קְבוּעִים) to the bottom of the vessel, and the word מָצִית, "you have drained," indicates it, as it is said (Ps. 75:9): "...shall drain (יִמְצוּ) its dregs."
weakness Heb. תַּרְעֵלָה. That is a drink that clogs and weakens the strength of a person, like one bound, tied, and enwrapped. Comp. (Nahum 2:4) "And the cypress trees were enwrapped (הָרְעָלוּ)." Also (supra 3: 19), "And the

bracelets and the veils (רְעָלוֹת),” which is an expression of enwrapping, and in Tractate Shabbath (6:6): “Median women (sic) may go out veiled (רְעוּלוֹת),” a kind of beautiful veil in which to enwrap oneself.
תַּרְעֵלָה is entoumissant in O.F., (stiffening, weakening, paralyzing).
you have drained Heb. מָצִית, egoutter in French, [to drain, exhaust].

Verse 18

Verse 19

These two things have befallen you Twofold calamities, two by two.
[With] whom will I console you? Whom will I bring to you to console you and to say that also that certain nation suffered in the same manner as you?

Verse 20

fainted Heb. עֻלְּפוּ. An expression of faintness. Comp. (Amos 8:13) “The...virgins shall faint (תִּתְעַלַּפְנָה) from thirst.” Pasmer in O.F., (pamer in Modern French).
like a wild ox in a net Abandoned like this wild ox that falls into a net. Comp. (Deut. 14:5) “And the wild ox (וּתְאוֹ) and the giraffe.”

Verse 21

and who is drunk but not from wine Drunk from something else other than wine.

Verse 22

Who shall judge His people Who shall judge the case of His people.

Verse 23

those who cause you to wander Heb. מוֹגְגִיךְ. Those who cause you to wander and those who cause you to move. Comp. (I Sam. 14:16) “And the multitude was wandering (נָמוֹג),” krosler in O.F.
Bend down and let us cross on your back.

Chapter 52

Verse 1

Verse 2

Shake yourself Heb. הִתְנַעֲרִי, escourre in O.F., to shake strongly, like one who shakes out a garment.
arise from the ground, from the decree (supra 3:26), “She shall sit on the ground.”
sit down on a throne.
free yourself Untie yourself [from Jonathan].
bands of Heb. מוֹסְרֵי, cringatro umbriah in O.F., [strap].
captive Heb. שְׁבִיָּה, like שִׁבְיָה, captive.

Verse 3

You were sold for nought Because of worthless matters, i.e., the evil inclination, which affords you no reward.
and you shall not be redeemed for money but with repentance.

Verse 4

My people first went down to Egypt The Egyptians had somewhat of a debt upon them, for they served for them as their hosts and sustained them, but Assyria oppressed them for nothing and without cause.

Verse 5

And now, what have I here Why do I stay and detain My children here?
boast Heb. וְהֵילִילוּ, Boast saying, "Our hand was powerful."
is blasphemed Blasphemes itself, and this is an instance similar to (Num 7:89) "And he heard the voice speaking to him."

Verse 6

My people shall know When I redeem them, they will recognize that My name is master, monarch, and ruler, as is its apparent meaning.
therefore, on that day The day of their redemption, they will understand that I am He Who speaks, and behold, I have fulfilled the prophecy.

Verse 7

Verse 8

The voice of your watchmen The watchmen who are stationed on the walls and the towers to report and to see (to see and to report [Parshandatha]) who comes to the city.

Verse 9

Verse 10

has revealed Heb. חָשַׂף, has revealed.

Verse 11

touch no unclean one They shall be abominable to you to touch them.
get out of its midst Out of the midst of the exile, for all these last consolations refer only to the last exile.
purify yourselves Heb. הִבָּרוּ, purify yourselves.
you who bear the Lord's vessels You, the priests and the Levites, who carried the vessels of the Holy One, blessed be He, in the desert [from here is proof of the resurrection of the dead].

Verse 12

for...goes before you Two things at the end of this verse explain two things in its beginning, [viz.] For not with haste shall you go forth. What is the reason? For the Lord goes before you to lead you on the way, and one whose agent advances before him to lead him on the way his

departure is not in haste. And not in the flurry of flight shall you go, for your rear guard is the God of Israel. He will follow you to guard you from any pursuer. Comp. (Num. 10:25) "And the division of the camp of Dan shall travel, the rear guard of all the camps." Whoever goes after the camp is called מְאַסֵּף, the rear guard, because he waits for the stragglers and the stumblers. Similarly, Scripture states in Joshua (6: 13): "And the rear guard was going after the Ark."

Verse 13

Behold My servant shall prosper Behold, at the end of days, My servant, Jacob, [i.e.,] the righteous among him, shall prosper.

Verse 14

As many wondered As many peoples wondered about them when they saw them in their humble state, and said to one another, How marred is his [Israel's] appearance from that of a man! See how their features are darker than those of other people, so, as we see with our eyes.

Verse 15

So shall he cast down many nations So now, even he his hand will become powerful, and he will cast down the horns of the nations who scattered him.
shall shut Heb. יִקְפְּצוּ. They shall shut their mouths out of great bewilderment. for honor. what had not been told them concerning any man, they saw in him.
they gazed Heb. הִתְבּוֹנָנוּ, they gazed.

Chapter 53

Verse 1

Who would have believed our report So will the nations say to one another, Were we to hear from others what we see, it would be unbelievable.
the arm of the Lord like this, with greatness and glory, to whom was it revealed until now?

Verse 2

And he came up like a sapling before it This people, before this greatness came to it, was a very humble people, and it came up by itself like a sapling of the saplings of the trees.
and like a root he came up from dry land.
neither form had he in the beginning, nor comeliness.
and we saw him that he had no appearance. Now shall we desire him? And when we saw him from the beginning without an appearance, how could we desire him? Now shall we desire him? This is a question.

Verse 3

Despised and rejected by men was he. So is the custom of this prophet: he mentions all Israel as one man, e.g., (44:2), "Fear not, My servant Jacob"; (44:1) "And now, hearken, Jacob, My servant." Here too (52:13), "Behold My servant shall prosper," he said concerning the house of Jacob.

יַשְׂכִּיל is an expression of prosperity. Comp. (I Sam. 18:14) "And David was successful (מַשְׂכִּיל) in all his ways."
and as one who hides his face from us Because of their intense shame and humility, they were as one who hides his face from us, with their faces bound up in concealment, in order that we not see them, like a plagued man who hides his face and is afraid to look.

Verse 4

Indeed, he bore our illnesses Heb. אָכֵן, an expression of 'but' in all places. But now we see that this came to him not because of his low state, but that he was chastised with pains so that all the nations be atoned for with Israel's suffering. The illness that should rightfully have come upon us, he bore.
yet we accounted him We thought that he was hated by the Omnipresent, but he was not so, but he was pained because of our transgressions and crushed because of our iniquities.

Verse 5

the chastisement of our welfare was upon him The chastisement due to the welfare that we enjoyed, came upon him, for he was chastised so that there be peace for the entire world.

Verse 6

We all went astray like sheep Now it is revealed that all the heathens (nations [mss.]) had erred.
accepted his prayers He accepted his prayers and was appeased concerning the iniquity of all of us, that He did not destroy His world.
accepted...prayers Heb. הִפְגִּיעַ, espriad in O.F., an expression of supplication.

Verse 7

He was oppressed, and he was afflicted Behold he was oppressed by taskmasters and people who exert pressure.
and he was afflicted with verbal taunts, sorparlec in O.F.
yet he would not open his mouth He would suffer and remain silent like the lamb that is brought to the slaughter, and like the ewe that is mute before her shearers.
and he would not open his mouth This refers to the lamb brought to the slaughter.

Verse 8

From imprisonment and from judgment he is taken The prophet reports and says that the heathens (nations [mss., K'li Paz]) will say this at the end of days, when they see that he was taken from the imprisonment that he was imprisoned in their hands and from the judgment of torments that he suffered until now.
and his generation The years that passed over him.
who shall tell? The tribulations that befell him, for from the beginning, he was cut off and exiled from the land of the living that is the land of Israel for because of the transgression of my people, this plague came to the righteous among them.

Verse 9

And he gave his grave to the wicked He subjected himself to be buried according to anything the wicked of the heathens (nations [mss., K'li Paz]) would decree upon him, for they would penalize him with death and the burial of donkeys in the intestines of the dogs.
to the wicked According to the will of the wicked, he was willing to be buried, and he would not deny the living God.
and to the wealthy with his kinds of death and to the will of the ruler he subjected himself to all kinds of death that he decreed upon him, because he did not wish to agree to (denial) [of the Torah] to commit evil and to rob like all the heathens (nations [mss., K'li Paz]) among whom he lived.
and there was no deceit in his mouth to accept idolatry (to accept a pagan deity as God [Parshandatha]).

Verse 10

And the Lord wished to crush him, He made him ill The Holy One, blessed be He, wished to crush him and to cause him to repent; therefore, he made him ill.
If his soul makes itself restitution, etc. Said the Holy One, blessed be He, "I will see, if his soul will be given and delivered with My holiness to return it to Me as restitution for all that he betrayed Me, I will pay him his recompense, and he will see children, etc." This word אָשָׁם is an expression of ransom that one gives to the one against when he sinned, amende in O.F., to free from faults, similar to the matter mentioned in the episode of the Philistines (I Sam. 6:3), "Do not send it away empty, but you shall send back with it a guilt offering (אָשָׁם)."

Verse 11

From the toil of his soul he would eat and be satisfied, and he would not rob and plunder.
with his knowledge...would vindicate the just My servant would judge justly all those who came to litigate before him.
and their iniquities he would bear He would bear, in the manner of all the righteous, as it is said (Num. 18:1): "You and your sons shall bear the iniquity of the sanctuary."

Verse 12

Therefore Because he did this, I will allot him an inheritance and a lot in public with the Patriarchs.
he poured out his soul to death Heb. הֶעֱרָה. An expression like (Gen. 24:20), "And she emptied (וַתְּעַר) her pitcher."
and with transgressors he was counted He suffered torments as if he had sinned and transgressed, and this is because of others; he bore the sin of the many.
and interceded for the transgressors through his sufferings, for good came to the world through him.

Chapter 54

Verse 1

Sing, you barren woman Jerusalem, who was as though she had not borne.
you who have not experienced birth pangs Heb. חָלָה, an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

for the children of the desolate one The daughter of Edom.

Verse 2

and let them stretch forth far off.
lengthen your cords These are thin ropes that hang at the bottom of tents, and that are tied to stakes called ‘chevills’ in French, which are thrust into the ground.

Verse 3

shall you prevail Heb. תִּפְרֹצִי, shall you prevail.

Verse 4

your youth Heb. עֲלוּמַיִךְ, your youth.

Verse 5

Verse 6

who was rejected When she is rejected at times that her husband is a little wroth with her.

Verse 7

Verse 8

With a little wrath Heb. קֶצֶף. Menahem (Machbereth p. 179) interprets this as, “with kindling of wrath,” and Dunash (Teshuvoth p. 20) states, “with a little wrath,” paralleling “For a small moment have I forsaken you,” and so did Jonathan render.
and with everlasting kindness that will exist forever.

Verse 9

For this is to Me [as] the waters of Noah [i.e.,] it is an oath in My hand, and He proceeds to explain His words, “as I swore that the waters of Noah shall never again pass over the earth, etc.”

Verse 10

For the mountains shall depart Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.

Verse 11

tempestuous one whose heart storms with many troubles.
I will set with carbuncle I pave your floor with carbuncle stones.

Verse 12

jasper Heb. כַּדְכֹּד, a kind of precious stone.
your windows Jonathan renders: your woodwork, and Menahem associated it with (Dan. 7:10): “ministered to Him (יְשַׁמְּשׁוּנֵהּ).” (Menahem, apparently renders: your utensils, i.e., the vessels that serve you.) And some

interpret it as an expression of a sun (שֶׁמֶשׁ), windows through which the sun shines, and they make opposite it a barrier of kinds of colored glass for beauty, and Midrash Psalms interprets שִׁמְשׁוֹתַיִךְ as well as וּמָגֵן שֶׁמֶשׁ (Ps. 84:12) as "the pinnacles of the wall."
of carbuncle stones Heb. אֶקְדָּח. Jonathan renders: of gomer stones. Gumrin is the Aramaic translation of גֶּחָלִים, coals. He interprets אֶקְדָּח as an expression similar to (supra 50: 11) "who kindle (קֹדְחֵי) fire," and they are a type of stones that burn like torches and that is the carbuncle (karbokle in O.F.), an expression of a coal. Others interpret it as an expression of a drill, i.e., huge stones of which the entire opening of the doorway is drilled, and the doorposts, the threshold, and the lintel are all hewn from the stone.
of precious stones Desirable stones [from Jonathan].

Verse 13

Verse 14

go far away from oppression [Although grammatically this is the imperative, here it is the future,] like (supra 52:2) "Shake yourself from the dust." You will be far away from those who oppress you.
Printed editions of Rashi contain the following addendum: (go far away from oppression You will stay far from oppressing other peoples in the manner the wicked do, that they accumulate money through robbery, but you will not need to rob, for you will not fear poverty or straits, or ruin, for it shall neither come nor shall it approach you. [Abarbanel])
(With righteousness that you will perform, you will be established with an everlasting redemption, and you will be far from people's oppression for you will not fear; you will not even have terror or fear of them, and you will be far from ruin, for it will not come near you. [Ayalah Sheluchah])

Verse 15

Behold, the one with whom I am not, shall fear Heb. גוֹר יָגוּר. Behold, he shall fear and dread evil decrees, he with whom I am not, i.e., Esau. ([Mss. read:] the wicked Esau and his ilk.)
whoever mobilizes against you Heb. גָּר. Whoever mobilizes against you for war. Alternatively, מִי גָר [means:] whoever contends with you (וְנִתְגָּרָה). And our Rabbis explained it as referring to the proselytes (גֵּרִים), [i.e.,] to say that we will not accept proselytes in Messianic times. And even according to the simple meaning of the verse it is possible to explain: whoever became sojourners with you in your poverty, shall dwell with you in your wealth. Comp. (Gen. 25:18) "In the presence of all his brethren he dwelt (נָפָל)."

Verse 16

Behold I am He Who created a smith who devises a weapon, and I am He Who has created a destroyer that destroys it. That is, to say: I am He Who incited the enemy against you; I am He Who has prepared retribution for him.
and produces a weapon for his work For necessity. He completes it according to all that is necessary.

Verse 17

Any weapon whetted against you Any weapon that they will whet and sharpen for you, i.e., to battle with you.
whetted Heb. יוּצַר, an expression similar to (Jos. 5:2) "sharp knives (חַרְבוֹתצֳרִים),” also (Ps. 89:44) "You have also turned the edge of his sword (צוּר חַרְבּוֹ).”

Chapter 55

Verse 1

Ho! All who thirst Heb. הוֹי. This word הוֹי is an expression of calling, inviting, and gathering, and there are many in Scripture, [e.g.,] (Zech. 2:10) "Ho! Ho! and flee from the north land.”
go to water to Torah.
buy Heb. שִׁבְרוּ. Comp. (Gen. 42:3) "To buy (לִשְׁבֹּר) corn,” buy.
wine and milk Teaching better than wine and milk.

Verse 2

Why should you weigh out money Why should you cause yourselves to weigh out money to your enemies without bread?

Verse 3

the dependable mercies of David For I will repay David for his mercies.

Verse 4

a witness to nations A prince and a superior over them, and one who will reprove and testify of their ways to their faces. ([Mss., however, read:] One who reproaches them for their ways to their faces.)

Verse 5

Behold, a nation you do not know you shall call to your service, if you hearken to Me, to the name of the Lord that is called upon you.

Verse 6

when He is found Before the verdict is promulgated, when He still says to you, "Seek Me.”

Verse 7

Verse 8

For My thoughts are not your thoughts Mine and yours are not the same; therefore, I say to you, "The wicked shall give up his way,” and adopt My way...
"and a man of iniquity his thoughts” and adopt My thoughts, to do what is good in My eyes. And the Midrash Aggadah (Tanhuma Buber, Vayeshev 11 explains:) For My thoughts are not, etc. My laws are not like the laws of man [lit. flesh and blood]. As for you, whoever confesses in judgment is found guilty, but, as for Me, whoever confesses and gives up his evil way, is granted clemency (Proverbs 28:13).

Verse 9

As the heavens are higher, etc. That is to say that there is a distinction and a difference, advantages and superiority in My ways more than your ways and in My thoughts more than your thoughts, as the heavens are higher than the earth; you are intent upon rebelling against Me, whereas I am intent upon bringing you back.

Verse 10

For, just as the rain and the snow fall and do not return empty, but do good for you.

Verse 11

so shall be My word that emanates from My mouth to inform you through the prophets, will not return empty, but will do good to you if you heed them.

Verse 12

For with joy shall you go forth from the exile.
the mountains and the hills shall burst into song before you for they will give you their fruit and their plants, and their inhabitants shall derive benefit. ([Some editions read:] And their inhabitants shall sing.)

Verse 13

Instead of the briar, etc. Our Rabbis expounded [Targum Jonathan]: Instead of the wicked, righteous people shall arise.
briar...and...nettle They are species of thorns; i.e., to say that the wicked will be destroyed and the righteous will take their rule.

Chapter 56

Verse 1

Verse 2

who will do this who observes the Sabbath, etc.

Verse 3

“The Lord will surely separate me from His people,” Why should I become converted? Will not the Holy One, blessed be He, separate me from His people when He pays their reward.
Let not the eunnuch say Why should I better my ways and my deeds? I am like a withered tree, for lack of remembrance.

Verse 4

and hold fast Heb. וּמַחֲזִיקִים, and hold fast.

Verse 5

Verse 6

Verse 7

for all peoples Not only for Israel, but also for the proselytes.

Verse 8

I will yet gather of the heathens ([Mss. and K'li Paz:] of the nations) who will convert and join them.
(together with his gathered ones In addition to the gathered ones of Israel.)

Verse 9

All the beasts of the field All the proselytes of the heathens ([Mss. and K'li Paz:] All the nations) come and draw near to Me, and you shall devour all the beasts in the forest, the mighty of the heathens ([Mss. and K'li Paz:] the mighty of the nations) who hardened their heart and refrained from converting.
the beasts of the field [The beast of the field is not as strong as the beast of the forest.] The beast of the field is weaker and of weaker strength than the beast of the forest. Since he stated, "I will yet gather others to him," he stated this verse.

Verse 10

His lookouts are all blind Since he said, "Seek the Lord," and the entire section, and they do not heed, he returns and says, Behold the prophets cry out to them ([Mss.:] to you) and announce concerning repentance, so that it will be good for them. Yet their leaders are all like blind men, and they do not see the results, like a lookout appointed to see the approaching army, to warn the people, but he is blind, unable to see whether the army is coming, and dumb, unable to warn the people, like a dog that was appointed to guard the house, but he is dumb, unable to bark. Similarly, the leaders of Israel do not warn them to repent to do good.
they lie slumbering Heb. הֹזִים. Dunash (Teshuvoth Dunash p. 24) explained: lying sound asleep, and Jonathan rendered: lying slumbering, and there is no comparable word in Scripture.

Verse 11

And the dogs are of greedy disposition wanting to fill their stomachs [engrote talent in O.F.], sick with hunger.
and they are shepherds Just as the dogs know no satiety, neither do the shepherds know to understand what will occur at the end of days.
they all turned to the way of their benefit, each one to his gain, to rob the rest of the people over whom they are appointed.
every last one Heb. מִקָּצֵהוּ, [lit. from its end.] Comp. (Gen. 19:4) "all the people from the end (מִקָּצֶה)," from one end of their number until its other end, they all behave in this manner.

Verse 12

Come, I will take wine So would they say to one another.
and tomorrow shall be like this with feasting and drinking.

Chapter 57

Verse 1

The righteous man such as Josiah.
but no one takes it to heart why he departed.
with no one understanding what the Holy One, blessed be He, saw to take him away.
that because of the evil destined to befall the generation, the righteous man perished.

Verse 2

He shall come in peace for so says the Holy One, blessed be He, Let this righteous man come to his forefathers in peace, and let him not see the evil.
they shall rest in their resting place when the evil occurs, he who was walking נְכֹחוֹ, in his uprightness. Comp. (Amos 3:10) "To act rightly (נְכֹחָה)."

Verse 3

And you, draw near hither The survivors after the righteous have departed, and receive your sentences.
children of sorcery Heb. בְּנֵי עֹנְנָה, children of sorcery.
children who commit adultery That the male commits adultery.
and played the whore the female.

Verse 4

On whom will you [rely to] enjoy yourselves Since you have turned away from following Me, on whom will you rely to enjoy yourselves with good. Had you merited, you would then enjoy yourselves with the Lord, but now, on whom will you rely to enjoy yourselves?
against whom do you open your mouth wide when you scorned and mocked His prophets.

Verse 5

You who inflame yourselves among the terebinths Who stimulate themselves with semen under the אֵלִים, they are the terebinth and the oak.
who slaughter the children for a sacrifice to the idols.
clefts Heb. סְעִפֵי, the clefts of the rocks. Comp. (Jud. 15:11) "to the cleft (סְעִיף) of the rock."

Verse 6

Of the smooth [stones] of the valley [Lit. of the smooth ones of the valley, i.e.,] among the smooth stones that are in the valley.
your portion With them they will stone you.
they, they are your lot to be saddened with them. Why? For to them too you have poured out libations.
in the face of these shall I relent from doing harm to you?

Verse 7

you placed your couch The couch of your adultery to idolatry on the high mountains.

Verse 8

And behind the door and the doorpost you have directed your thoughts Since he compares her to an adulterous woman, for whom her paramours look and wait before the door of her house, while she, lying beside her husband, directs her heart and her thoughts to the door and the doorpost, how she will open the door and come out to them.
for while with Me, you uncovered [us] and went up You were lying beside Me, and you removed the cover with which we were covered together, and you went up from beside Me.
you widened your couch to accommodate many adulterers.
and made for yourself a covenant with them.
you loved their couch when you chose for yourself יָד, a place, to demonstrate to them your love.
a place Heb. יָד, aise or ajjse in O.F., a side. Comp. (II Sam. 14: 30) "See Joab's field is near mine (עַל יָדִי)."

Verse 9

And you brought a gift to the king with oil Heb. וַתְּשֻׁרִי. Originally, I aggrandized you, and you would greet your king with all sorts of delights. וַתְּשֻׁרִי is an expression of an audience. Comp. (Num. 24:17) "I see him (אֲשׁוּרֶנּוּ) but he is not near." [Also] (I Sam. 9:7), "And there is no present (תְּשׁוּרָה) to bring," [i.e.,] a gift for an audience.
and you sent your ambassadors Your messenger afar to collect tribute from the heathen kings. ([Manuscripts and K'li Paz read:] the kings of the nations.)
and you humbled the laws of the heathens (of the nations [Mss. and K'li Paz]) to the grave. Jonathan rendered it in this manner.

Verse 10

With the length of your way you became wearied You engaged in your necessities, in the filling of your lust, to increase your wealth.
you did not say, "Despair." I will despair of these and I will no longer care to engage in them, but I will pay my attention to Torah and precepts.
The power of your hand you found Heb. חַיַּת, the necessity of your hand you have found; you have succeeded in your deeds.
therefore, you were not stricken ill Your heart was not stricken ill to worry about My service, to engage in the Torah. חַיַּת is an Arabic word, meaning necessity.

Verse 11

And whom did you dread Of whom were you afraid?
that you failed Heb. תְּכַזְּבִי, that you ceased to worship Me and you betrayed Me. Comp. (infra 58:11) "Whose water shall not fail (יְכַזְּבוּ)." Comp. also (Psalms 116:11) "Every man is a traitor (כֹּזֵב)." Falajjnc in O.F., to fail. Likewise, every expression of כָּזָב means one upon whom people rely, and he fails and betrays them.
Indeed, I am silent I kept silent in the face of many transgressions that you transgressed against Me.

Verse 12

I tell your righteousness Constantly, I tell you things to do, so that you will be righteous.
and your deeds that you do against My will shall not avail you at the time of your distress.

Verse 13

When you cry out, let your collections save you Let the collection of your idols and your graven images [and those who deny the Torah] that you collected, rise and save you when you cry out from your distress. Indeed, wind will carry all of them off, and they will not rise, neither will they be able to save.

Verse 14

And he shall say, "Pave, pave" So will the prophet say in My name to My people, "Pave, pave a paved highway, clear away the evil inclination from your ways."
remove the obstacle Remove the stones upon which your feet stumble; they are wicked thoughts.

Verse 15

"With the lofty and the holy ones" I dwell, and thence I am with the crushed and the humble in spirit, upon whom I lower My Presence.
humble...crushed Suffering from poverty and illnesses.

Verse 16

For I will not contend forever If I bring afflictions upon a person, My contention with him is not for a long time, neither is My anger forever.
when a spirit from before Me humbles itself Heb. יִעָטוֹף. When the spirit of man, which is from before Me, humbles itself, confesses and humbles itself because of its betrayal. Comp. (Lam. 2:19) "humbled (הָעֻטְפִים) with hunger," "when the small child and the suckling are humbled (בֻּעַטָּף)." And the souls which I made.
when a spirit from before Me Heb. כִּי. This instance of the word כִּי is used as an expression of "when." Comp. (infra 58:7) "When you see (כִּי תִרְאֶה)"; (Deut. 26:1) "When you come (כִּי תָבוֹא)." That is to say, when his spirit is humbled, and he is humbled, I terminate My quarrel and My anger from upon him.

Verse 17

For the iniquity of his thievery Heb. בִּצְעוֹ, his thievery.
I became wroth at the beginning and I smote him, always hiding My face from his distress and I was wroth for he went rebelliously in the way of his heart. Transpose the verse and explain it thus: For the iniquity of his thievery and the fact that he went rebelliously in the way of his heart, I became wroth and smote him.

Verse 18

I saw his ways when he humbled himself before Me, when troubles befell him.
and I will heal him, and I will lead him Heb. וְאַנְחֵהוּ. I will lead him in the way of healing. Alternatively, וְאַנְחֵהוּ is an expression of rest and tranquility.
him and his mourners to those who are troubled over him.

Verse 19

[I] create the speech of the lips I create for him a new manner of speech. In contrast to the trouble that befell him, and everyone was degrading him, they will call, “Peace, peace.”
to the far and to the near Both are equal; he who aged and was accustomed to My Torah and My worship from his youth, and he who drew near now, just recently to repent of his evil way. Said the Lord, “I will heal him of his malady and of his sins.”

Verse 20

But the wicked who do not give a thought to repent.
like the turbulent sea This seaits waves raise themselves high and strive to go out of the boundary of sand that I made as a boundary for the sea, and when it reaches there, against its will it breaks. The next wave sees all this, yet does not turn back. Similarly, the wicked man sees his friend being punished for his wickedness; yet he does not turn back. Also, just as the sea has its mud and its offensive matter on its mouth, [i.e., on its surface,] so do the wicked have their offensive matter in their mouth; e.g., Pharaoh said, (Exodus 5:2) “Who is the Lord?” Sennacherib said (supra 36:20), “Who are they among all the Gods of the lands...?” Nebuchadnezzar said, (supra 14:14) “I will liken myself to the Most High.”
like the turbulent sea Like the sea, which is turbulent, that casts up all day mud and dirt.

Verse 21

There is no peace In contrast to what he said to the righteous and the repentant, “Peace, peace to the far, etc.,” he returned and said, “There is no peace for the wicked.”

Chapter 58

Verse 1

and relate to My people their transgression These are the Torah scholars, whose every inadvertent sin is counted as a transgression, for an error in study is accounted as an intentional sin.
and to the house of Jacob their sins These are the ignorant people, whose willful sins, are accounted inadvertent.

Verse 2

Yet they seek Me daily Like the matter that is stated (Ps. 78:36): “And they beguiled Him with their mouth.”
and they wish to know My ways They wish to ask instructions of the wise men as if they wished to fulfill them.
like a nation that performed righteousness, etc. In this manner they constantly ask Me ordinances of righteousness, but they do not intend to fulfill them, and when they fast and are not answered, they say, “Why have we fasted, and You did not see?” But I say, “Behold, on the day of your fast you pursue business,” all the affairs of your necessities you toil to pursue, even robbery and violence.

Verse 3

and [from] all your debtors Heb. עַצְּבֵיכֶם [lit. your griefs.] Your debtors, who are grieved because of you, you exact payment from them on the day of your fast.

Verse 4

Do not fast like this day like the manner of this day, to break your hearts in order that your voice be heard on high.

Verse 5

Is it to bend Heb. הֲלָכֵף. This 'hey' is the interrogative. That is to say, "Perhaps I require bending the head like a fishhook אַגְמֹן (כְּאַגְמֹן)?" is a sort of bent needle with which they catch fish, and they call it ajjm in O.F.
Will you call this a fast Heb. הֲלָזֶה. An interrogative form. Therefore, the 'hey' is punctuated with a 'hataf-pattah.'

Verse 6

fetters Heb. חַרְצֻבּוֹת, an expression of tying and binding.
perverseness Heb. מוֹטָה, perversion of justice.
and all perverseness you shall eliminate Heb. וְכָל מוֹטָה תְּנַתֵּקוּ. Jonathan renders: And all perversion of justice you shall eliminate.

Verse 7

moaning poor Heb. מְרוּדִים. Sighing and moaning about their distress. Comp. (Lam. 3:19) "my affliction and my sighing (וּמְרוּדִי)"; (Ps. 55:3) "I mourn (אָרִיד) in my grief."
and from your flesh And from your kinsman.

Verse 8

as the dawn Like the ray of dawn that breaks through the clouds.
and your healing Heb. וַאֲרֻכָתֵךְ, and your healing shall quickly sprout. Comp. (Jer. 30:17) "I will bring up healing (אַרְכָה) for you."

Verse 9

Verse 10

And you draw out your soul to the hungry with consolations of good words.

Verse 11

in drought Heb. בְּצַחֲצָחוֹת, at the time of thirst and drought. So did Jonathan render.
strengthen Heb. יְחַלְּיִץ [lit. arm.] Comp. (Num. 31:5) "Armed (חֲלוּצֵי) for war."

Verse 12

restorer of the paths, to dwell in Heb. מְשׁוֹבֵב. Jonathan renders: restorer of the wicked to the Torah.
מְשׁוֹבֵב is like מֵשִׁיב, restores.
to dwell, to the Torah, which insures the settlement of the world.

Verse 13

Verse 14

the heritage of Jacob your father An inheritance without boundaries, as it is said (Gen. 28: 14): "And you shall spread to the west and to the east, etc." Not like Abraham, about whom it is stated (ibid. 13:15): "The land that you see..." And Jacob indeed kept the Sabbath, as it is said (ibid. 33: 18): "And he encamped before the city," i.e., he established the Sabbath limits at twilight. So did Rabbi Samson explain it.

Chapter 59

Verse 1

Behold, the hand of the Lord is not too short Your failure to be delivered is not due to the shortness of My hand.

Verse 2

have caused [Him] to hide [His] face They caused for you that He hid His face from you.

Verse 3

were defiled Heb. נְגֹאֲלוּ, an expression of defilement. Comp. (Mal. 1:7) "polluted bread (מְגֹאָל)."

Verse 4

Verse 5

vipers a species of harmful snake.
hatched Heb. בָּקָעוּ, eskloterant in O.F. That is to say that they committed ugly deeds, from which they did not benefit.
and...spider webs Irajjne in O.F., spider, and קוּרֵי is ordiojjrs in O.F., warp. קוּרֵי are the implements of the weaver, those upon which the warp is mounted. Menahem (Machbereth Menahem p. 158) classifies it in the class of קוֹרוֹת, beams, since the spider mounts the warp of his weavings on beams.
and what hatches Heb. וְהַזּוֹרֶה. Jonathan renders: וּמְשַׁחֲנָן, an expression of warming, called in O.F. kover [couve], hatching when one warms them, it emerges from them when he cracks the shell. The original meaning of וְהַזּוֹרֶה is an expression of pressing to extract what is absorbed within. Comp. (Jud. 6:38) "And pressed (וַיָּזַר) the fleece." The pressing of this one is its hatching.
viper Heb. אֶפְעֶה, a species of snake that is harmful, so will nothing result from their deeds but evil.

Verse 6

Verse 7

Verse 8

and there is no justice in their paths That is to say that in their paths there is nothing judged truly according to its law.
they have made themselves crooked paths They made their road crooked for themselves.

Verse 9

justice is far from us For we were crying that we were robbed by our enemies, yet the Holy One, blessed be He, does not judge to avenge us.
and righteousness does not overtake us The good consolations that He promised us are not coming to overtake us.
for brightness we hope, but we walk in gloom.

Verse 10

in dark places Heb. בָּאֲשְׁמֻנִּים. Menahem (Machbereth, p. 35) interpreted it as an expression of dark places, and most exegetes concur with him. Dunash, however, (Tesuhvoth Dunash, p. 93) interprets it as an expression of fat (שׁוּמָן), with the 'alef' prefixed to it like the 'alef' that is in (Job 13:17) אַמְרָתִי, "my narrative," [derived from חוה]; and that is in (Jer. 15:18) אַכְזָב, "a failure," (derived from כזב ; and (Num. 21:1) "the way of the spies (הָאֲתָרִים)," [derived from תור]. Here, too, among the שְׁמֻנִּים, among the lusty living, we are like dead. And Jonathan rendered it as an expression of locking: It is locked before us as the graves are locked before the dead.

Verse 11

we moan Heb. הָגֹה נֶהְגֶּה, an expression of wailing.

Verse 12

Verse 13

speaking oppression Like: to speak oppression.
sprouting and giving forth Heb. הרו וְהֹגוּ to shoot and to give forth. הרו is an expression of (Ex. 15:4) "He shot (יָרָה) into the sea." (Another explanation: הרו means: the teacher and the disciple, a gerund.) הגו is an expression of (II Sam. 20:13) "When he was removed (הֹגָה) from the highway"; (Prov. 25:4) "Take away (הָגוּ) the dross from the silver."

Verse 14

And justice has turned away backwards Our revenge from our enemies, which depends upon the Holy One, blessed be He, and His righteousness stands from afar. Why? For truth has stumbled in our streets, [and since truth has stumbled from the earth, even from heaven righteousness and justice do not come.]

Verse 15

is considered mad Heb. מְשֻׁתּוֹלָל, considered mad by the people. Comp. (Micah 1:8) "I will go as a mad man (שׁוֹלָל)." This is equivalent to שׁוֹגֵג,

inadvertent, which the Targum renders: שְׁלוּ. Likewise (II Sam. 6:7), "For his error (תַּשְׁלֹ)."
and was displeased for there is no justice Therefore, He brought retribution upon them.

Verse 16

And He saw that there was no man And now, when He repents of the evil to His people, He sees that there is no righteous man to stand in the breach.
and He was astounded He was silent to see whether there was an intercessor, and there was no intercessor. וַיִּשְׁתּוֹמֵם is an expression of a man who stands and wonders and remains silent in his wonder, and the 'tav' of וַיִּשְׁתּוֹמֵם is like the 'tav' of מִשְׁתּוֹלֵל, and both of them serve here as the reflexive, and this is the procedure of the word whose first radical is a 'shin' or a 'samech,' that when it is converted into the form of מִתְפָּעֵל, the present reflexive, נִתְפָּעֵל, the past reflexive, or יִתְפָּעֵל, the future reflexive, the 'tav' comes in the middle of the letters of the radical. The result is that וַיִּשְׁתּוֹמֵם is an expression from the same root as (Jer. 2:12) "Be admonished (שֹׁמּוּ), O ye heavens"; (Ezekiel 3:15) "appalled (מַשְׁמִים) among them"; (Job 18:20) "the later ones will be astonished (נָּשַׁמּוּ)," an expression of wonder.
and His arm saved for Him and He will take revenge from His enemies.
and His righteousness, that supported Him to entice Him and to strengthen His hands in His revenge, although we are not worthy of being saved.

Verse 17

zeal enprenmant in O.F., to be zealous for His great name.

Verse 18

According to their deeds As is fitting to recompense for what the enemies dealt to them.
accordingly He shall repay As is fitting to repay them He shall repay.

Verse 19

For...shall come like a river distress upon His enemies.
is wondrous in it Heb. נִסְתָּה, is wondrous in it, an expression of a miracle (נֵס). Another explanation: נִסְתָּה [means:] eats into him like a worm in wood. Comp. (supra 10:18) "And it shall be as a tree eaten to powder by the worms."

Verse 20

And a redeemer shall come to Zion As long as Zion is in ruins, the redeemer has not yet come.

Verse 21

As for Me, this is My covenant with them In this matter, I made a covenant with them, and I will fulfill it, for even in their exile, My Torah shall not be forgotten from them.

Chapter 60

Verse 1

Verse 2

Verse 3

Verse 4

shall be raised on [their] side [Jonathan renders:] on the flanks, the flanks of the kings, they will be raised.

Verse 5

Then you shall see and be radiant Heb. וְנַהֲרְתְּ, from נְהוֹרָה, [Aramaic for light,] then you shall see and be radiant [from Jonathan].
and your heart shall be startled and become enlarged And your heart shall wonder and become enlarged.
for the abundance of the west shall be turned over to you for the abundance of the west shall be turned over to you [after Jonathan].
the wealth of the nations The possessions of the nations [after Jonathan].

Verse 6

A multitude Heb. שִׁפְעַת, A multiplicity.
the young camels of Midian Heb. בִּכְרֵי. [Jonathan renders:] הוֹגְנֵי. They are young camels. Comp. (Jer. 2:23) "a swift young camel (בִּכְרָה)."
and Ephah They, too, are of the sons of Midian. Comp. (Gen. 25:4) "Ephah and Epher."

Verse 7

the rams of Nebaioth Heb. אֵילֵי, rams of Nebaioth [after Jonathan].

Verse 8

Verse 9

as in the beginning Like 'as in the beginning,' meaning in the days of Solomon, like the matter that is stated (I Kings 10:22): "For the king had at sea ships of Tarshish, etc.; once in three years, the ships of Tarshish would come, etc." Tarshish is the name of the sea.
in the name of the Lord your God that is called upon you, for they will hear a report of Him and the name of His might, and come.
for He has glorified you He has given you glory.

Verse 10

and in my grace Because I favored you; in old French, en mon apayemant.

Verse 11

And they shall open your gates always Heb. וּפְתָחוּ. This is an expression of opening in the strong conjugation (פִּעֵל), since their opening is a perpetual opening, a constant opening. Just as שָׁבַר is an expression of breaking, so is פָּתַח an expression of opening. Tresoverts in O.F.

Verse 12

Verse 13

box trees, firs, and cypresses Species of trees of the forest of Lebanon.

Verse 14

Zion of the Holy One of Israel [Lit. Zion the Holy One of Israel. Jonathan renders:] Zion desired by the Holy One of Israel, Zion of the Holy One of Israel.

Verse 15

Verse 16

and the breast of kings Heb. וְשַׁד, an expression of breasts (שָׁדַיִם) and ‘you shall suck’ proves it.

Verse 17

Instead of the copper that they took from you.
and I will make your officers peace [Jonathan renders:] And I will make your officers peace and your rulers with righteousness.
פְּקֻדָתֵךְ Your appointed officers. Our Rabbis stated: The officers who came upon you in your exile and the rulers who pressed you will be counted for you as peace and charity (Baba Bathra 9a). [That is, the money they have exacted from you will be counted as charity.]

Verse 18

Verse 19

You shall no longer have You shall not require the light of the sun.

Verse 20

neither...be gathered in Heb. וְאָסַף, an expression similar to (Joel 2:10) “gathered in (אָסְפוּ) their brightness.” Gathered in their light.

Verse 21

in which I will glory That I will glory with them. Pourvanter in French.

Verse 22

in its time I will hasten it If they are worthy, I will hasten it; if they are not worthy, it will be in its time.

Chapter 61

Verse 1

since the Lord anointed me This anointing is nothing but an expression of nobility and greatness.
to declare freedom for the captives That is to say, to bring them the tidings of the redemption.
to free from captivity Heb. פְּקַח קוֹחַ. Open their imprisonment and their captivity and release them.

Verse 2

a year of acceptance A year of appeasement and good will.

Verse 3

the elms of righteousness Heb. אֵילֵי, an expression of trees (אֵילָנוֹת). Comp. (supra 1:29) "of the elms (מֵאֵילִים) that you desired." This is evidenced by the end of the verse, "the planting of the Lord etc."

Verse 4

Verse 5

your plowmen Heb. אִכָּרֵיכֶם, those who lead the plow.

Verse 6

priests of the Lord Princes of the Holy One, blessed be He.
the possessions of the nations Heb. חֵיל גּוֹיִם, the possessions of the nations [after Jonathan].
you shall succeed [them] Heb. תִּתְיַמָּרוּ [derived from תְּמוּרָה, exchange]. You shall enter in their stead into the glory they have taken until now.

Verse 7

Instead of your shame which was twofold, even they would constantly bemoan their disgrace as their lot. That is to say that instead of until now My people were constantly bemoaning disgrace, their lot... There are instances of רִנָּה that is an expression of mourning. Comp. (Lam. 2:19) "Rise, cry (רֹנִּי) at night," and comp. (I Kings 22:36) "A cry (הָרִנָּה) passed through the camp," concerning Ahab's death.

Verse 8

For I am the Lord, Who loves justice, hates robbery in a burnt offering Therefore, I do not accept burnt offerings from the heathens (the nations [Parshandatha, K'li Paz]), for they are all results of robbery.
and I will give their wage The wage of Israel, which shall be in truth. Alternatively, I will give the reward for the deeds they performed, for they suffered the derisions of the heathens (the nations [Mss. and K'li Paz]) for My honor in truth.

Verse 9

Verse 10

like a bridegroom who dons garments of glory like a high priest.
and like a bride, who adorns herself with her jewelry Heb. כֵּלֶיהָ, [lit. her utensils, in this case,] her jewelry.

Chapter 62

Verse 1

For the sake of Zion I will do, and I will not be silent concerning what they did to her.
I will not rest There will be no peace before Me until her righteousness comes out like brilliance.

Verse 2

shall pronounce Heb. יִקָּבֵנוּ, shall pronounce.

Verse 3

Verse 4

"inhabited" Heb. בְּעוּלָה, [lit. possessed,] inhabited.

Verse 5

As a young man lives with a virgin, etc. As a young man lives with a virgin, so shall your children live in you [after Jonathan].

Verse 6

On your walls, O Jerusalem Our Rabbis expounded it according to its apparent meaning as referring to the angels who remind the Lord concerning its destruction, to build it. What do they say? (Ps. 102:14) "You shall rise, You shall have mercy on Zion"; (ibid. 132:13) "For the Lord has chosen Zion." As is found in the Tractate Menahoth (87a, Rashi ad loc.). Jonathan, [however,] renders "your walls," the early forefathers, who protect us like a wall.
I have appointed watchmen to inscribe a book of remembrances, that their merit be not forgotten from before Me.
they shall never be silent not to mention their merit before Me.
those who remind the Lord of the merit of the forefathers.
be not silent Heb. אַל-דֳּמִי לָכֶם, [lit. let there be no silence to you,] be not silent.

Verse 7

Verse 8

Verse 9

shall eat it This refers back to “your grain.”
shall drink it This refers back to “your wine.”

Verse 10

Pass, pass through the portals Said the prophet, “Pass and return in the portals; turn the heart of the people to the proper path” [after Jonathan].
pave, pave the highway Heb. סלּוּ. Pave the road, batec lokemin in O.F., beat down the road. סלּוּ is the same root as מְסִלָּה.
clear it of stones Clear the highway of stones and cast the stumbling blocks to the sides. clear it of stones Heb. סַקְּלוּ, espedrec in O.F., to rid of stones.
of stones of there being there a stone, and he is alluding to the evil inclination. It may also be interpreted as referring to the repairs of the road for the ingathering of the exiles.
lift up a banner A staff, perche in French. That is a sign, that they gather to Me and bring Me those exiled beside them [i.e., those exiled in their land].

Verse 11

Behold his reward [that is prepared] to give to His servants is prepared with Him.
and His wage [Lit. His deed.] The reward for the deed they did with Him, is before Him, prepared to give.

Chapter 63

Verse 1

Who is this coming from Edom The prophet prophesies concerning what the Holy One, blessed be He, said that He is destined to wreak vengeance upon Edom, and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), “For My sword has become sated in the heaven.” And afterward, (ibid.) “it shall descend upon Edom,” and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shechinah anthropomorphically, to convey to the ear what it can hear. Comp. (Ezek. 43:2) “His voice is like the voice of many waters.” The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.
Who is this coming from Edom Israel says, “Who is this, etc.?” And He is coming with soiled garments, colored with blood, and anything repugnant because of its smell and its appearance fits to the expression of חֲמוּץ, soiling.
from Bozrah Our Rabbis said (see Makkoth 12a): “The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally.” There is also an Aggadic midrash (see above 34:6) that because Bozrah supplied a king for Edom when its first king died, as

in Gen. (36:33), “And Jobab the son of Zerah from Bozrah reigned in his stead,” and Bozrah is of Moab, according to the matter that is stated (Jer. 48:24): “Upon Kerioth and upon Bozrah.”
this one who was stately in His attire, עֹזֶּה, and girded with the greatness of His strength. And the Holy One, blessed be He, replies to him, ‘It is I, upon Whom the time has come to speak of the righteousness of the Patriarchs, and of the righteousness of the generation of religious persecution, and My righteousness, too, is with them, and I have revealed Myself as being great to save.’ And they say, ‘Why is your clothing red? Why are your garments red?’

Verse 2

Verse 3

and from the peoples, none was with Me standing before Me to wage war.
and their lifeblood sprinkled Heb. נִצְחָם, Their blood, which is the strength and victory (נִיצָּחוֹן) of a man.
I soiled Heb. אֶגְאַלְתִּי. Comp. (Lam. 4:14) “They were defiled (נִגְאֲלוּ) with blood.”

Verse 4

Verse 5

And I looked, and there was no one helping Israel.
and I was astounded An expression of keeping silent, and I have already explained it above (57:16): “And He was astounded for there was no intercessor.”
and My fury that supported Me My fury that I have against the heathens (the nations [mss. and K’li Paz]), for I was a little wrath with My people, and they helped to harm them. That strengthened My hand and aroused My heart to mete recompense upon them although Israel is not fit and worthy of redemption.

Verse 6

And I trod Heb. וְאָבוּס. An expression of wallowing in blood and treading with the feet. Comp. (Ezekiel 16:6) “wallowing (מִתְבּוֹסֶסֶת) in your blood.” Comp. also (Jer. 12:10): “They trod (בּוֹסְסוּ) My field.”
their power Heb. נִצְחָם, the might of their victory.

Verse 7

The kind acts of the Lord I will mention The prophet says, I will remind Israel of the kind acts of the Lord.
and much good I will remind Israel of what He bestowed upon the house of Israel with His mercies.

Verse 8

They are but My people Although it is revealed before Me that they would betray Me, they are, nevertheless, My people, and they are to Me like children who will not deal falsely.

Verse 9

In all their trouble that He would bring upon them.
He did not trouble [them] He did not trouble them according to their deeds, that they deserved to suffer, for the angel of His presencei.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.

Verse 10

But they rebelled Heb. וּמָרוּ. They angered. Comp. (Deut. 9:7) "You were rebellious (מַמְרִים)."

Verse 11

And His people remembered the days of old, [the days of] Moses The prophet laments and says in an expression of supplication, Today in exile, His people remembers the days of old, the days of Moses, and in its trouble, it says, Where is Moses our shepherd, who drew us up from the Reed Sea?
[like] a shepherd his flock Compared to a shepherd who brings up his flock. Where is he who placed within Israel the Holy Spirit of the Holy One, blessed be He, and taught us statutes and ordinances?

Verse 12

He led at Moses' right the arm of His glory The Holy One, blessed be He, led at Moses' right the arm of His might. Every time he required the aid of the Holy One, blessed be He, His arm was ready at his right.

Verse 13

like a horse in the desert which does not stumble since it is smooth land, so they did not stumble in the deep.

Verse 14

As animals that spread in the valley, and a valley is a smooth land, where there is no obstacle, campagne in French, open country.
spread out Heb. תַּנְחֵם, spread out. Comp. (supra 45:1) "to flatten (לְרַד) nations before him." So did the spirit of the Lord guide them to the deep and make therein a paved road.
so You guided Your people So was everything as we said; You guided Your people.

Verse 15

where are Your zeal Your early zeal.
the yearning of Your heart [Lit. the stirring of Your innards,] that were wont to stir concerning us, like the matter that was stated (Jer. 31:19), "Therefore, My heart yearns for him." And the stirring of your first mercies toward us have been restrained now. They have been restrained from stirring over us as from then.
are restrained Heb. הִתְאַפָּקוּ. Comp. (Gen. 43:31) "And he restrained himself and said, Put down food." He restrained himself, and they did not recognize that his mercies were stirred toward his brother.

Verse 16

For You are our father and it is incumbent upon You to look and see our troubles.

for Abraham did not know us in the trouble of Egypt.
neither did Israel recognize us in the desert, for they had already passed away from the world.
but You, O Lord, are our father In all of them, You became our father. And our Rabbis expounded this as they expounded in Tractate Shabbath (89b).

Verse 17

Why do You lead us astray Since You have the power to remove the evil inclination, as it is said (Jer. 18:6): "Like clay in the potter's hand." Scripture states elsewhere (Ezekiel 36:26): "And I will remove the heart of stone, etc."
You harden Heb. תַּקְשִׁיחַ, an expression of hardening the heart.

Verse 18

For [but] a short time, Your holy people inherited They had their greatness and their inheritance for a short time.
trampled [The term בוסטו denotes] trampled underfoot.

Verse 19

We were now like a people whom You did not choose ever to rule over them, and it is as though Your name was not called upon them.
had You rent the heavens and descended to save us now as You descended to save us from the hand of the Egyptians, then, mountains would drip from before You with fear and quaking.

Chapter 64

Verse 1

As fire burns something that melts because of it, and as fire causes water to bubble; when you put a coal or glowing metal into water, the water bubbles. All this You did in Egypt, as it is written (Ex. 9: 24): "And there was hail, and fire burning in the midst of the hail." Jonathan, however, renders: "As fire burned materials that melt," in reference to Elijah on Mount Carmel, concerning whom it is stated (I Kings 18:38): "and the water which was in the trench, it licked up."
to make Your name known to Your adversaries like the matter that is stated concerning that plague (Ex. 9:16): "But, because of this I preserved You, [in order to show you My strength, and in order to tell of My name throughout the entire land.]" Had You done this now, then nations would quake from before You.

Verse 2

When You performed against the Egyptians and against all the adversaries awesome deeds, that we did not hope You would perform all those awesome deeds, for we were unworthy of them.
You descended to Mount Sinai, then mountains dripped from before You. In this manner, Dunash son of Labrat explained it.

Verse 3

And whereof no one had ever heard like those awesome deeds performed for one of all the nations before that, and no eye had ever seen another god

besides You, that the god would do for him who hoped for him what You did for him who hoped for You. I heard this from Rabbi Jose, and it pleased me. ([Manuscripts yield:] And whereof no one had ever heard like those awesome deeds performed for one of all the nations before that, neither had an eye seen God, besides your eyes, what He would do for one who hoped for Him. Another explanation is: No eye had seen that a god besides You should perform miracles for him who hoped for him, as You do for those who hope for You. From Rabbi Joseph I heard this. Our Rabbis, however, who stated (Ber. 34a): "None of the prophets prophesied except regarding the Messianic era, but the World to Come, 'no eye saw etc.,'" expounded its meaning in the following manner: No prophet's eye saw what the Holy One, blessed be He, will do for him who hopes for Him except Your eyes, You, O God.

Verse 4

You smote him who rejoiced and worked righteousness Heb. פָּגַעְתָּ. Comp. (I Kings 2:34) "and he fell (וַיִּפְגַּע) upon him and slew him." You removed from us and slew the righteous, who would rejoice to work righteousness, and with the ways of Your mercies, they would mention You in their prayer.
behold,...You When You became wroth with us for all that we would sin.
through them of old we were saved; with their prayer. [Rashi according to Parshandatha; Printed editions are erroneous.]
we would be saved A present tense [i.e., a continual procedure.]

Verse 5

And we all have become like one unclean since the righteous have departed from us.
and like a discarded garment Heb. עַדִּים. [Jonathan renders:] and like a discarded garment, like a rejected garment, which all say, 'Remove.' עַדִּים is the Aramaic translation of removal.
and we...have withered like a leaf Heb. וְנָבֵל, and we have withered like a leaf; fletrire in French.
and our iniquities carry us away like the wind [Jonathan renders:] And with our sins we were carried away like the wind.

Verse 6

arouses himself Like 'overpowers his temptation.'
and You caused us to wander Heb. וַתְּמוּגֵנוּ, You caused us to wander.

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

will You remain silent and afflict us Will You remain silent concerning what is done to us? Until here is the prophet’s prayer. Its beginning is (supra 63:7) “The kind acts of the Lord I will mention.”

Chapter 65

Verse 1

I allowed Myself to be sought by those who did not ask The Holy One, blessed be He, replies to him, It is impossible not to avenge Myself on them, for I allowed Myself to be sought by them by reproving them through My prophets, but they did not ask.
I said, “Here I am; here I am!” Return to Me, and I am ready to accept you.
to a nation not called by My name That did not wish to be called by My name.

Verse 2

I spread out My hands in order to accept them with repentance.
contrary Heb. סוֹרֵר, turning away from the road.

Verse 3

those who sacrifice in gardens They erect idols in their gardens, and there they burn incense on the bricks.

Verse 4

They sit among the graves so that a spirit of defilement of demons should rest upon them.
and with corpses Heb. וּבַנְּצוּרִים. They are the bodies of the dead, who are as placed in a siege (מָצוֹר), unable to get out.
and broth of abominations Heb. מָרָק, despicable broth. Comp. (Jud. 6:20) “And the broth (הַמָּרָק) pour out.”

Verse 5

Those who say to the righteous, קָרַב אֵלַי, “Keep to yourself and do not come near me.”
for I am holier than you Heb. כִּי קָדַשְׁתִּיךָ. For I am holier and purer than you. In this manner Jonathan renders.
these abominations that they committed are as smoke, wrath in My nostrils.

Verse 6

Behold it is inscribed Their sin is inscribed before Me, and their sentence has already been decreed and sealed.

Verse 7

Your iniquities Yours and your forefathers’ together I will recompense you.

Verse 8

As when wine is found in the cluster Jonathan renders: As Noah was found innocent in the generation of the Flood.
the wine This is Noah, who was sweet.
in the cluster Heb. בָּאֶשְׁכּוֹל. In the bereft (הַחֻשָּׁךְ) generation. This may also be interpreted according to its apparent meaning.
for the sake of My servants For the sake of every righteous man found among them.

Verse 9

Verse 10

the Sharon The name of a region in the land of Israel.
and the Valley of Achor As its apparent meaning.

Verse 11

who forsake the Lord The wicked of Israel who adopted paganism and died in their wickedness.
who set a table for Gad The name of a pagan deity on the name of the zodiac, and in the language of the mishnah, (Shabbath 67b) "May my fate be lucky (יְגַד גָּדִי) and not fatigued."
for a number Heb. לַמְנִי. According to the number of the computation of the priests, they would fill basins of mingled wine.
mingled wine Heb. מִמְסָךְ, wine mingled with water as was customary. Comp. (Prov. 23:30) "To search for mingled wine (מִמְסָךְ)." Also (ibid. 9:2), "She mingled (מָסְכָה) her wine." Some interpret לַמְנִי, to the pagan deities that you appointed (מְנִיתֶם) over yourselves, but וּמָנִיתִי אֶתְכֶם, which is not punctuated וּמְנִיתִי with a 'dagesh,' indicates that it is an expression of counting.

Verse 12

Verse 13

My servants The righteous [of Israel].
but you who rebel against Me.

Verse 14

Verse 15

your name for an oath From your name shall be taken a curse and an oath for generations, "If it does not befall me as it befell So-and-so."
and...shall slay you an eternal death.
but to His servants He shall call another name A good name and a mention for a blessing.

Verse 16

For whoever blesses himself on the earth For My fear shall be over all of them, and the earth shall be full of knowledge, and whoever praises himself or lauds himself on the earth, will bless himself by the true

God, he will praise himself that he is a servant of the true God, the God of truth, Who realized and observed this, His promise.
for the first troubles have been forgotten Therefore, they shall call Me the true God.

Verse 17

new heavens The princes above shall be renewed, and the princes of Israel shall be the upper princes and the princes of the heathens (the nations [Parshandatha]) will be lower, and so on the earth. ([K'li Paz reads:] The princes above shall be renewed, to raise up the humble and to humble the high ones, and so on the earth.) And some say that there will actually be new heavens, and that is correct, for Scripture proves it (infra 66:22): "For as the new heavens, etc."

Verse 18

Verse 19

Verse 20

a youth Heb. עוּל יָמִים, a youth. Comp. (Lam. 2:11) "young children (עוֹלָל)." [Hence,] עוּל יָמִים means young in years.
who is one hundred years old shall die He shall be subject to punishments to be liable to death for a capital sin. So it is explained in Gen. Rabbah (26:2).
shall be cursed for a sin requiring an anathema.

Verse 21

Verse 22

like the days of the tree Jonathan renders: the tree of life.

Verse 23

Verse 24

Verse 25

shall eat straw and will not have to destroy animals.
and a serpent Indeed, dust is his food, which is always available for him. And the Midrash Aggadah explains: And a lion, like cattle, shall eat straw. Since we find that Esau will fall into the hands of the sons of Joseph, as it is said (Obadiah 18): "The house of Esau shall become stubble, and the house of Joseph a flame etc." But [that they should fall] into the hands of the remaining tribes, who were compared to beasts, we do not find. It is, therefore, stated: "And a lion, like cattle, shall eat straw." Those tribes that were compared to a lion, such

as Judah and Dan, like Joseph, who was compared to an ox, shall devour Esau who was compared to straw.

Chapter 66

Verse 1

The heavens are My throne I do not need your Temple.
which is the house that is fitting for My Shechinah.

Verse 2

And all these The heavens and the earth, and for this reason I confined My Shechinah among you when you obeyed Me, for so is My wont, to look at one poor and of crushed spirit, who hastens to do My bidding. But now, I have no desire for you, for whoever slaughters an ox, has smitten its owner and robbed him of it. Therefore, whoever slaughters a lamb seems to Me as one who beheads a dog, and whoever offers up a meal offering is before Me like swine blood, and מַזְכִּיר, he who burns incense. Comp. (Lev. 5:12) "its memorial part (אַזְכָּרָתָהּ)." Also (ibid. 24:7), "and it shall be for the bread as a memorial (לְאַזְכָּרָה)."

Verse 3

brings a gift of violence Heb. מְבָרֵךְ, blesses Me with a gift of violence, brings a gift of violence. This is its explanation, and the expression of בְּרָכָה applies to a gift that is for a reception. Comp. (Gen. 33: 11) "Please take my gift (בִּרְכָתִי)." Also (supra 36:16), "Make peace (בְּרָכָה) with me and come out to me."
they, too, chose their ways They desire these evil ways, and I, too, will choose and desire their mockeries. Now if you ask the meaning of גַּם, too, so is the style of the Hebrew language to say twice גַּם one next to the other. Comp. (Deut. 32:25) "Both a young man and a virgin (גַּם בָּחוּר גַּם בְּתוּלָה)"; (I Kings 3:26) "neither mine nor yours (גַּם לִי גַּם לָךְ)"; (Ecc. 9:1) "neither love nor hate (גַּם אַהֲבָה גַּם שִׂנְאָה)"; (Num. 18:3) "and neither they nor you shall die (גַּם הֵם גַּם אַתֶּם)." Here, too, both they chose and I will choose.

Verse 4

their mockeries Heb. בְּתַעֲלוּלֵיהֶם, to mock them, an expression like (ibid. 22:29) "For you mocked (הִתְעַלַּלְתְּ) me."
and their fears What they fear.
since I called Hearken and return to Me.
and no one answered saying, "I heard."

Verse 5

who quake at His word The righteous who hasten with quaking to draw near to His words.
Your brethren...said The transgressors of Israel mentioned above. Another explanation: Your brethren... who cast you out, said Who said to you (Lam. 4:15), "Turn away, unclean one."
who hate you, who cast you out Who say (supra 65:5), "Keep to yourself, do not come near me." [Because of the confusion, we quote other readings. Some manuscripts, as well as K'li Paz, read:] Your brethren... said The transgressors of Israel mentioned above. who hate you, who cast you out who say (supra 65: 5), "Keep to yourself, do not come near me." Another

explanation: Your brethren...said The children of Esau. who cast you out Who said to you (Lam. 4:15), "Turn away, unclean one." For the sake of my name, the Lord shall be glorified With our greatness, the Holy One, blessed be He, is glorified, for we are closer to Him than you are.
but we will see your joy The prophet says, But it is not so as their words, for "we will see your joy, and they shall be ashamed." Why? For sound a sound of their stirring has come before the Holy One, blessed be He, from what they did in His city, and a sound emanates from His Temple and accuses those who destroyed it, and then the voice of the Lord, recompensing His enemies.

Verse 6

Verse 7

When she has not yet travailed When Zion has not yet travailed with birth pangs, she has borne her children; that is to say that her children will gather into her midst, which was desolate and bereft of them, and it is as though she bore them now without birth pangs, for all the nations will bring them into her midst.
she has been delivered of a male child Heb. וְהֵחְלִיטָה. Any emerging of an embedded thing is called הַחְלָטָה. And הַחְלָטָה is esmoucer, or eschamocier in O.F., to allow to escape.

Verse 8

Is a land born in one day? Can a pain come to a woman in confinement to bear a land full of sons in one day?

Verse 9

Will I bring to the birth stool and not cause to give birth Will I bring a woman to the birth stool and not open her womb to bring out her fetus? That is to say, Shall I commence a thing and not be able to complete it? Am I not the One Who causes every woman in confinement to give birth, and now will I shut the womb? This is a question.

Verse 10

Verse 11

from the breast Heb. מִשֹּׁד, an expression of breasts (שָׁדַיִם).
you drink deeply Heb. תָּמְצּוּ, sucer in French, to suck.
from her approaching glory Heb. מִזִּיו. From the great glory that is moving and coming nearer to her.
זִיו means esmoviment in O.F., movement.

Verse 12

and like a flooding stream I extend to her the wealth of the nations.
on the side On the sides of your nurses, [in Aramaic,] גִּסְטָיִן.
you shall be dandled You shall be dandled as they dandle an infant. Esbanier in O.F.

Verse 13

Verse 14

and the hand of the Lord shall be known When He wreaks His vengeance and His awesome acts, His servants shall know the strength of the might of His hand.

Verse 15

shall come with fire With the fury of fire He shall come upon the wicked. to render Heb. לְהָשִׁיב, [lit. to return] to His adversaries with fury His anger.

Verse 16

For with fire of Gehinnom will the Lord contend with His adversaries, and since He is the plaintiff and the judge, the expression of contending is appropriate for Him, for He, too, presents His claim to find their iniquity and their transgression. Comp. (Ezekiel 38:22) "And I will contend with him (וְנִשְׁפַּטְתִּי)"; (Jer. 2:35) "Behold, I contend with you." It is an expression of debate. Derajjsner in O.F. [And its simple meaning is: For with the fire of the Lord and with His sword, all flesh shall be judged. Similarly, there are many inverted verses in Scriptures.]

Verse 17

Those who prepare themselves Heb. הַמִּתְקַדְּשִׁים. Those who prepare themselves, "Let you and me go on such-and-such a day to worship such-and-such an idol."
to the gardens where they plant vegetables, and there they would erect idols.
[one] after one As Jonathan renders: a company after a company. They prepare themselves and purify themselves to worship, one company after its fellow has completed its worship.
in the middle In the middle of the garden. Such was their custom to erect it.

Verse 18

And I - their deeds and their thoughts have come etc. And I What am I to do? Their deeds and their thoughts have come to Me. And that forces Me to gather all the heathens (nations [Mss. and K'li Paz]), and to let them know that their deeds are vanity and the thoughts they are thinking, "For the sake of my name, the Lord shall be glorified," let them understand that it is false. And where is the gathering? It is the gathering that Zechariah prophesied (14:2): "And I will gather all the nations to Jerusalem."
and they shall see My glory When I wage war with them with the plague of the following description (ibid. 14:12): "Their flesh shall disintegrate...and their eyes...and their tongue."

Verse 19

And I will place a sign upon them etc. Refugees will survive the war, and I will allow them to remain in order to go to report to the distant islands My glory that they saw in the war, and also upon those refugees I will place one of the signs with which their colleagues were punished, in order to let the distant ones know that with this plague, those who gathered about Jerusalem were smitten.

Verse 20

and with covered wagons Heb. וּבַעֲבִים. These are wagons equipped with partitions and a tent. Comp. (Num. 7:3) "Six covered wagons (עֲגָלוֹת עָב)."
and with joyous songs Heb. וּבְכִרְכָּרוֹת. With a song of players and dancers. Comp. (II Sam. 6:14) "And David danced (מְכַרְכֵּר)," treper in O.F. [Menahem (p. 109) explains it as an expression meaning a lamb. Comp. (supra 16:1) "Send lambs (כַּר) of the ruler of the land."]
as...bring an offering in a pure vessel for acceptance, so will they bring your brethren as an acceptable offering.

Verse 21

And from them too From the peoples bringing them and from those brought, I will take priests and Levites, for they are now assimilated among the heathens (nations [Mss. and K'li Paz]) under coercion, and before Me the priests and the Levites among them are revealed, and I will select them from among them, and they shall minister before Me,
said the Lord. Now where did He say it? (Deut. 29:28) "The hidden things are for the Lord our God." In this manner it is explained in the Aggadah of Psalms (87:6).

Verse 22

Verse 23

Verse 24

their worm The worm that consumes their flesh.
and their fire in Gehinnom.
and abhorring Heb. וְדָאוֹן, an expression of contempt. Jonathan, however, renders it as two words: enough (דַּי) seeing (רְאִיָה), until the righteous say about them, We have seen enough.